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Institutions, Essays,

AND

MAXIMS,

Political, Moral, and Divine;

Divided into Four Centuries,

BY THE

Right Honour

L. Marqu. of H

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THE INDEX.

CENT. I.

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The INDEX.

Climatical Advantages 10
Calumny 11
Composition 12
Conspiracy 18
Correspondency 20
Custom 34
Conquest 35
Civil Commotion 36
Courage 42
Castles 44
Clergy 53
Covetousness 89
Counsellors 23, 59
Commanders 64, 97
Clemency and Severity 69, 80
Commission 82
Church Government 88
Confidence. 93
Demeanour 14
Deliberation 15

Dispo-

Disposition 28
Discovery 30
Design 40
Debt 63
Discontents 66
Delay 67
Deserts 91
Experiments 25
Exactions 27
Exuls 49
Encouragement 70
Fortresses 29, 61
Foolish confidence 37
Foreign King 65
Foreign Humours 84
Foreign Inclinations 98
Hearts of Subjects 41
Hierarchy 60
Hunting 79
Invasion 11

The INDEX.

Just War 19
Idleness 21
Liberality 16
League 75
Love and Fear 94
Mixt Government 6
Money 9
Manufacture 46
Neutrality 22
Nobility 24, 57
Necessity 68
New Gentry 76
Opinion 74
Order and turn. 92
Piety and Policy 100
Peace 39, 62
Pillars of State 45
Prevention 51
Pleasures 55
Popular Sects 83

Power

The INDEX.

Power 85
Quo Warranto 99
Rebel 3
Rewards and Punishments 13
Reformation 38
Religion 47, 56
Resolution 54
Repute 96
Strength of Parts 4
Successor 26
Strength to keep 36
Scandal 43
State-change 50
Secrecy 73
Scruples 77
Situation 80
Sudden Resolution 86
Times 7
Timely War 17
True Temper 31

Treachery 72
Variance 52
Virtue 90
War in League 8
War Offensive and Defensive 32
Weighty Service 95

CENT.

The INDEX.

CENT. II.

Action 4, 5, 98
Affections 16, 25, 94
Afflictions 36, 38
Anger 37, 60, 67
Acquaintance 43, 45
Advancement 49
Advantage 54
Avarice 64
Apparel 79
Brother 42
Charity 2, 70
Care 24
Company 29
Custom 65
Confession 76
Censure 81

Child

Child 87, 97
Ceremonies 88
Daughter 56
Death 100, 84
Evil 40, 78
Enemy 68
Faith 11, 59
Fancy 15
Friendship 26
Friend 52
Haste 89
God 28, 30
Gift 63
Grace 65
Giver 85
Honour 21, 47, 72, 82
Happiness 83
Heaven 99
Ignorance 8, 92
Love 7, 14

Lasie

Loss 53
Luxury 74
Money 10, 55
Moderation 73
Mysteries 90
Mother 95
News 51
Oppression 61
Promise 1
Pleasing 6
Pride 9
Possession 20
Passion 32, 33, 46
Prosperity 33, 57
Popularity 41
Prayer 62
Puritan 91
Pride 96
Riches 17
Reason 19, 22

Reli-

Religion 31
Recreation 80
Redemption 75
Sinful custom 12
Souls Progress 18
Sin 48, 71
Swearer 50
Servant 93
Time 27
Trembling 34
Theology 35
Thy self 43
Treasure 77
Undertaking 3
Vow 23
Valour 59
Work 13
Wrong 69, 86

CENT.

The INDEX.

CENT. III.

	Max.
ARgument	22
Alms	38
Actions	48
Apparel	67
Argument	69
Adversity	89,97
Banishment	7
Beauty	9
Brother	45
Censure	13, 78
Child	18
Children	37
Conversation	47
Copy-Book	58
Charity	71
Conscience	90

Con-

The INDEX.

Consideration 94
Discourse 5, 55
Drunkenness 14
Danger 64
Doubt and *Opinion* 86
Eucharist 34
Esteem 87
Exercise 91
Familiars 27
Fasting 79
Festival 83
Gift 61
God 63, 92
Harlot 26
Heir 28
Honour 51
Hope 62
Hope and *Fear* 77
Idiot 16
Journey 30

Inten-

The INDEX

Intention 36
Justice 74
Innocence and *Wisdom* 82
Knowledge 73,81
Laughter 3
Lyer 4
Law and *Physick* 19
Love 46,95
Library 85
Mysteries 20
Mercy 23
Money 31
Multitude 41
Mirth 41
Merit 54
Magistrate 65,93
Obloquy 17
Pains 1
Poor 15,21
Priest 24

Patience

Patience 34
Palat 75
Providence and *Experience* 88
Repentance 25
Resolution 35
Reproof 42
Rest 49
Rithes 50
Reproof 52
Saviour 6
Sin 12
Silence 57, 93
Servant 60
Sabbath 76
Soldier 84
Treasure 29
Tongue 32
Traffick 40
Theft 56
Table 66

Theology

Theology 72
Truth 99
Virtue 8,59
Vanity 33
Undertaking 53
Wife 2
Wedlock 11
Well-doing 43
Words 68,96
Wages 89
Wisdom 80,100

CENT.

CENT. IV.

Max.

Action 12
Affection 61
Banquet 70
Contentednes 10
Content 13, 20
Church 33
Confession 35
Cross 41
Commendations 58
Calling 74
Circumspection 77
Common-place-book 78
Complaint 94
Child 99
Demeanour 1,56
Drunkennes 2

Death.

The INDEX.

Death 37, 53
Discourse 13
Devotion 85
Envy 24
Example 46
Exercise 81
Estimation 88
Fear 15, 38
Folly 22
Forgiveness 64
Frugality 75
Friend 100
God 86
Giver 8
Glory 47
Gift 52
Give and *Forgive* 57
Gaming 59
Humiliation 11
Heaven 30

Humility

Humility 54
Humane Writings 65.
Heir 98
Infamy 5
Impropriations 19
Ignorance 23
Idleness 27
Jest 83
Knowledge 4,26,62
Loss 67,71
Letters 80
Language 36
Last Sin 90
Magistracy 6
Man 21
Marriage 40
Magnanimity 42
Misery 48
Mysteries 91
Name 92

Obedience

The INDEX.

Obedience 29,41
*Obscenenes*s 76
Opinion 84
Painting 28
Praise 32
Prayer 39
Practice 43
Place 44
Philosophy 46
Praise and *Censure* 50
Reputation 25
Repentance 31,45
Recreations 49
Rules 72
Reversion 87
Sin 3
Security 60
Safety 63
Superstition 69
Scoffs 68

Scripture

The INDEX.

Scripture 89,99
Style 97
Truth 9
Theft 14
Tapor 55
Temperance 79
Tuition 82
To Day 45
Times 96
Virgin 7
Vain-Glory 16
Use of Creatures 17
Wicked 18
Want 34

INSTI-

INSTITUTIONS AND MAXIMS Political and Moral, &c.

CENT. I.

MAXIM 1.

LET not Civil Discords in a foreign Kingdom encourage thee to make Invasion: They that are factious among themselves, are jealous of one another, and more strongly prepared to encounter with a common Enemy. Those whom Civil Commotions set at variance, foreign Hostility re-

conciles: Men rather affect the Possession of an inconvenient Good, than the Possibility of an uncertain Better.

MAX. 2.

If thou hast made a Conquest with thy Sword, think not to maintain it with thy Sceptre, neither conceive, That new Favours can cancel old Injuries: No Conqueror sits secure upon his new got Throne, so long as they subsist in Power, that were despoiled of their Possession by this Conqueror.

MAX. 3.

Let no Price, nor Promise of

Ho-

Honour, bribe thee to take part with the Enemy of thy Natural Prince; assure thy self whoever wins, thou art lost: If thy Prince prevail, thou art proclaimed a Rebel, and branded for Death; if the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self. He that loves the Treason, hates the Traitor.

M. A. XI. 4.

If thy strength of Parts hath raised thee to eminent Place in the Commonwealth, take heed thou sit sure; if not, thy Fall will be the greater. As Worth is fair marks for Glory, so Glory is a fair mark for Envy. By

how much the more thy Advancement was thought the Reward of Desert, by so much thy Fall will administer matter for Disdain. It is the ill fortune of a strong Brain, if not to be dignified as meritorious, to be depreſt as dangerous.

MAX. 5.

It is the Duty of a Statesman, especially in a free State, to hold the Commonwealth to her first frame of Government, from which the more it swerves the more it declines; which being declined, is non commonly reduced without that Extremity, the danger whereof rather ruines than rectifies,

Funda-

Fundamental Alterations being inevitable Perils.

MAX. 6.

There be three sorts of Governments, Monarchical, Aristocratical, Democratical; and they are apt to fall three several ways into Ruine; the first by Tyranny, the second by Ambition, the last by Tumults: A Commonwealth grounded upon any one of these is not of long continuance, but wisely mingled, each guard the other, and make the Government exact.

MAX. 7.

Let not the Proceedings of a Captain, though never so commendable, be confined: As the Times alter, so must they; if these vary, and not they, Ruine is at hand. He least fails in his Design, that meets Time in its own way; and he that observes not the Alteration of the Times, shall never be a Conqueror. He is a wise Commander, and only he, that can discover the Change of Times, and changes his Proceedings according to the Times.

MAX.

MAX. 8.

If thou desire to make War with a Prince with whom thou hast formerly ratified a League, assail some of his Allies rather than himself; if he resent it, and come or send in, then thou hast a fair Gale to thy Desires: If not, his Infidelity in not assisting his Allie will be discovered. Hereby thou shalt gain thy self Advantage, and facilitate thy Designs.

MAX. 9.

Before thou undertakest a War, let thine Eye number thy Forces, and let thy Judgment

weigh them. If thou haſt a rich Enemy, no matter how poor thy Soldiers be, if courageous and faithful. Truſt not too much the Power of thy Treaſure, for it will deceive thee; being more apt to expoſe thee for a Prey, than to defend thee. Gold is not able to find good Soldiers; but good Soldiers are able to find out Gold.

MAX. 10.

If the Territories of thy equal Enemy are ſituated far *South* from thee, the advantage is thine, whether he make Offenſive or Defenſive War: If *North*, the advantage is his; Cold is leſs tolerable than

Heat,

Heat; this is a Friend to Nature, that an Enemy.

MAX. II.

It is not only uncivil, but dangerous, for Soldiers by reproachful Words to throw disgrace upon their Enemy: Base Terms are Bellows to a slacking Fury, and Goads to quicken up Revenge in a flacing Foe. He that objects Cowardice against a failing Enemy, adds Spirit to him, to disprove the Aspersion at his own Cost. It is therefore the part of a wise Soldier to refrain it, or of a wise Commander to punish it.

MAX. 12.

It is better for 2 weak Kingdoms, rather to compound an Injury (tho' to some loss) than seek for Satisfaction by the Sword; least while they 2 weaken themselves by mutual blows, a third decide the Controversy to both their Ruines. When the *Frog* and the *Mouse* could not take up the Quarrel, the *Kite* was Umpire.

MAX. 13.

Let that Commonwealth, which desires to flourish be very strict both in her Punishments and Rewards, accordi

to the Merits of Subjects, and Offence of the Delinquents. Let the Service of the Deserver be rewarded, lest thou discourage Worth; and let the Crime of the Offender be punished, lest thou encourage Vice. The neglect of the one weakens a Commonwealth; the omission of both ruines it.

MAX. 14.

It is Wisdom for him that sits at the Helm of a settled State, to demean himself towards his Subjects at all times, so that upon any evil Accident they may be ready to serve his Occasion. He that is only Gracious at the approach of a danger,

ger, will be in danger when he expects Deliverance.

MAX. 15.

In all Designs which require not sudden execution, take mature Deliberation, and weigh the conveniens with the inconvenients, and then resolve; after which neither delay the execution, nor betray thy Intention. He that discovers himself, till he hath made himself Master of his Desires, lays himself open to his own Ruine, and makes himself Prisoner to his own Tongue.

MAX.

MAX. 16.

Liberality in a Prince is no Virtue, when maintained at the Subject's unwilling cost. It is less reproach, by Miserableness, to deserve the popular Love: than by Liberality, to deserve private Thanks.

MAX. 17.

It is the Excellent Property of a good and wise Prince, to use War as he doth Physick, Carefully, Unwillingly, and Seasonably; either to prevent approaching Dangers, or to correct a present Mischief; or to recover a former Loss. He

that

that declines Physick till he be accosted with the Danger, or weakned with the Disease, is bold too long, and wise too late: That Peace is too precise that limits the Justness of a War, to a Sword drawn, or a blow given.

MAX. 18.

Let a Prince that would beware of Conspiracies, be rather jealous of such whom his Extraordinary Favours have advanced, than of those whom his Pleasure hath discontented. These want means to execute their pleasures; but they have means at pleasure to Execute their desires. Ambition to

Rule

Rule is more vehement than Malice to Revenge.

MAX. 19.

Before thou undertake a War, cast an Imperial Eye upon the Cause. If it be Just, prepare thy Army, and let them all know they fight for God and thee: It adds fire to the Spirit of a Soldier to be assured that he shall either prosper in a fair War, or perish in a Just Cause.

MAX. 20.

If thou desire to know the Power of a State, observe in what Correspondence it lives

with

with her Neighbouring State: If she make Alliance with the Contribution of Money, it is an evident sign of Weakness: If with her Valour, and repute of her forces, it manifests a Native Strength; It is an unfallible sign of Power to sell Friendship, and of weakness to buy it. That is bought with Gold will hardly be maintained with Steel.

MAX. 21.

In the Calms of Peace, it is most requisite for a Prince to prepare against the Storms of War; both Theorically, in reading Heroick Histories, and Practically, in maintaining

Martial

Martial Discipline. Above all things, let him avoid Idleness, as the bane of Honour; which in Peace Indisposes the Body, and in War Effeminates the Soul. He that would be in War Victorious, must be in Peace Laborious.

MAX. 22.

If thy two Neighbouring Princes fall out, shew thyself either a true Friend, or a fair Enemy. It is indiscretion to adhere to him whom thou hast least cause to fear, if he Vanquish. Neutrality is dangerous, whereby thou becomest a necessary Prey to the Conqueror.

MAX.

Mon. X. 23.

It is a great argument of a Prince's Wisdom, not only to chuse but also to prefer Wise Counsellors, and such are they, that seek less their own advantages, than his; whom Wise Princes ought to reward, lest they become their own Carvers, and so of good Servants, bad Masters.

Mon. X. 24.

It much conduces to the dishonour of a King, and the ill-fare of his Kingdom, to Multiply Nobility in an over proportion to the Common

People:

People: Cheap Honour darkens Majesty, and a Numerous Nobility brings a State to Necessity.

MAX. 25.

It is very dangerous to any Experiments in a State, unless over-ruling Necessity be Urgent, or popular Utility be palpable. It is better for a State to Connive a while, at any Inconvenencies, than too suddenly to Rush upon a Reformation.

MAX. 26.

If a Valiant Prince be succeeded by a weak Successor he may for a while maintain a

happy

happy State, by the remaining Virtue of his Glorious Predecessor; but if his Life be long, or dying, he be succeeded by one less Valiant than the first, the Kingdom is in danger to fall to ruine: that Prince is a true Father to his Country that leaves it the rich Inheritance of a brave Son. When *Alexander* succeeded *Philip*, the World was too little for the Conqueror.

MAX. 27.

It is very dangerous for a Prince or Republick to make continual practice of Cruel Exactions: For where the subject stands in sense or Expecta-

tion

tion of Evil, he is apt to provide for his safety, or for the Danger he fears: and growing bold in Conspiracy, makes Faction, which Faction is the Mother of Ruine.

MAX. 28.

Be careful to consider the Good or Ill Disposition of the People towards thee upon Ordinary Occasions; if it be Good, labour to continue it; if Evil, provide against it. As there is nothing more terrible than a dissolute Multitude without a head; so there is nothing more easily reduc'd, (if thou canst endure the first shock of their Fury) which if a little

appeased,

appeased, every one begins to doubt himself and think of home, and secure themselves either by flight or agreement.

MAX. 29.

That Prince who stands in fear more of his own People, than Strangers, ought to build Fortresses in his Land. But he that is more afraid of Strangers, than his own People, shall build them more secure in the affections of his Subjects.

MAX. 30.

Carry a watchful Eye upon dangers before they come to Ripeness; and when they are ripe,

ripe, let loose a Speedy hand. He that expects them too long, or meets them too soon, gives advantage to the Evil; Commit their beginnings to *Argus* his hundred Eyes, and their end to *Briareus*'s hundred Hands, and thou art safe.

MAX. 32.

Of all the difficulties of a State, the temper of true Government most felicifies and perpetuates it. Too sudden alteration distempers it. Had *Nero* tuned his Kingdom as he did his Harp, his harmony had been more honourable and his Reign more prosperous.

MAX.

MAX. 32.

If a Prince, Fearing to be assailed by a Foreign Enemy, hath a well armed People, well addrest for War: Let him stay at home and expect him there; but if his Subjects be unarmed, or his Kingdom unacquainted with the stroke of War, let him meet the Enemy in his Quarters. The farther he keeps the War from his own home the less Danger. The Seat of War is always miserable.

MAX. 33.

It is a necessary Wisdom for

a Prince to grow in Strength as he encreases in Dominions. It is no less Virtue to keep than to get; Conquests not having power answerable to their Greatness, invite new Conquerors to the Ruine of the Old.

MAX. 34.

It is great prudence in a Statesman to discover an Inconvenience in the birth, which so discovered, is easie to be suppreſt. But if it ripen into a Custom, the sudden Remedy thereof is often worse than the Disease; In such a case it is better to temporise a little, than to struggle too much. He

that opposes a full aged Inconvenience too suddenly, strengthens it.

MAXIM.

If thou hast Conquered a Land, whose Language differs not from thine, change not their Laws and Taxes; and the two Kingdoms will in a short time incorporate and make one body. But if the Laws and Language differ, it is difficult to maintain thy Conquest, which that thou mayst the easier do, observe three things; First, to live there in Person, (or rather send Colonies;) Secondly, to assist the weak Inhabitants and weaken the mighty. Thirdly,

To

To admit no powerful Foreigner to reside there. Remember *Lewis* XIII. of *France*, how suddenly he took *Milan*, and how soon he lost it.

MAX. 36.

It is a gracious Wisdom in a Prince, in Civil Commotions rather to use Juleps than Phlebotomy, and rather to break the Distemper by a wise delay, than to Correct it with too rash an Onset: It is more honourable by a slow preparation to declare himself a gracious Father, than by a hasty War, to appear a furious Enemy.

MAX. 37.

It is Wisdom for a Prince in Fair Weather, to provide for Tempests: He that so much relies upon his People's Faith, to neglect his own Preparation, discovers more Confidence than Wisdom. He that ventures to fall from above, with hopes to be catch'd below, may be dead e'er he come to Ground.

MAX. 38.

He that would reform an ancient State in a free City, buys Convenience with a great danger. To work this Reformation

mation with the less mischief, let such a one keep the shadows of their ancient Customs, tho' in substance they be new. Let him take heed when he alters the Nature of things, they bear at least their antient Names. The Common People that are naturally impatient of Innovations will be satisfied with that which seems to be as well as that which is.

MAX. 39.

Upon any difference between Foreign States, It is neither safe nor honourable for a Prince, either to buy his Peace, or to take it up at Interest. He that hath not a Sword to command

it, shall either want it, or want honour with it.

MAX. 40.

It is very requisite for a Prince not only to weigh his Designs in the Flower, but likewise in the Fruit. He is an undutiful of his Honour, that enterprises a design, the failing wherein may bring him more disgrace, than the Success can gain him Honour.

MAX. 41.

It is much Conducible to the Happiness of a Prince, and the security of his State, to gain the Hearts of his Subjects.

They

They that Love for Fear, will seldom Fear for Love; It is a wise Government which gains such a tye upon the Subject, that he either cannot hurt, or will not. But the Government is best and most sure, when the Subject joys in his Obedience.

MAX. 41.

Let every Soldier arm his mind with hopes and put on Courage, whatsoever disaster falls, let not his Heart sink. The passage of Providence lies through many Crooked ways; a despairing Heart is the true Prophet of approaching Evil. His actions may weave the

Webs of Fortune, but not break them.

MAX. 43.

It is the part of a wise Magistrate to vindicate a Man of Power or State-Employment, from the malicious Scandals of the Giddy-headed Multitude, and to punish it with great severity. Scandal breeds hatred, hatred begets Division, Division makes Faction and Faction brings Ruine.

MAX. 44.

The strongest Castles a Prince can build, to secure him from Domestick Commotions, or

Foreign Invasions, is in the Hearts of his Subjects; and means to gain that Strength is, in all his actions to appear for the Publick Good. Studious to contrive and resolute to perform.

MAX. 45.

A Kingdom is a great Building whose two main Supporters are the Government of the State, and the Government of the Church. It is the part of a Wise Master, to keep those Pillars in their first posture Irremoveable. If either fail, it is Wisdom rather to repair it than to remove it. He that pulls down the Old, to set up a

New, may draw the Roof upon his head, and ruine the Foundation.

MAX. 46.

It is a necessary Wisdom in a Prince to encourage in his Kingdoms *Manufacture*, *Merchandise*, *Arts*, and *Arms*; in *Manufacture*, lies the Vital Spirits of the Body-Politique; In *Merchandise* the Spirits Natural; In *Arts* and *Arms*, the Animal. If either of these Languish the Body droops; as these flourish the Body flourishes.

MAX. 47.

True Religion is a Settler in

a State, rather than a Sectaries; while she confirms an Established Government, she moves in her own Sphere; but when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends Showers of Milk: But when she draws the Sword, she sails in Seas of Blood. Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

MAX. 48.

If thou entertain any Foreign Soldiers into thine Army, let them bear thy Colours, and receive thy pay, lest they Interest-

rest their own Prince. Auxiliary Soldiers are most dangerous: A Foreign Prince needs no greater Invitation to seize upon thy City, then when he is required to defend it.

MAX. 49.

Be cautious in undertaking a design upon the report of those that are banish'd their Country, least thou come off with shame, or loss, or both. Their end expects advantages from thy actions; whose miseries lay hold of all opportunities, and seek to be redrest by thy Runes.

MAX.

MAX. 50.

If thou endeavourest to make a Republick in a Nation where the Gentry abound, thou shalt hardly prosper in that Design; and if thou would'st erect a Principality in a Land where there is much equality of People, thou shalt not easily effect it. The way to bring the first to pass, is to weaken the Gentry. The means to effect the last, is to advance and strengthen ambitious and turbulent Spirits, so that being placed in the midst of them, their Forces may maintain thy Power, and thy Favour may preserve their Ambition. Otherwise there shall

be

be neither Property nor continuance.

MAX. 51.

It is more excellent for a Prince to have a provident Eye for the preventing future mischiefs, than to have a potent Arm for the suppressing present Evils. Mischiefs in a State are like Hectick Feavers in a Body, in the beginning hard to be known, but easie to be cured. But let it alone a while, it becomes more easie to be known, but more hard to be cured.

MAX. 52.

No Kingdom be apt to Rebellion,

bellion, it is Wisdom to preserve the Nobility and Commons at Variance; where one of them is discountenced, the Danger is not great. The Commons are slow of motion, if not quicken'd with the Nobility: The Nobility is weak of Power, if not strengthen'd by the Commons. Then is Danger when the Commonalty troubles the Water, and the Nobility steps in.

MAX. 53.

It is very requisite for a Prince to have an Eye, That the Clergy be elected, and come in, either by Collation from him or particular Patrons, and not

not by the People; and that their Power hold Dependance upon home and not foreign Authority: It is dangerous in a Kingdom where the Crosiers receive not their Power from the Regal Sword.

MAX. 54.

It is a perillous Weakness in a State, to be slow of Resolution in the time of War: To be irresolute in Determination is both the sign and the Ruine of a weak State. Such Affairs attend not time. Let the wise Statesman therefore abhor Delay, and resolve rather to do, than advise what to say. Slow Deliberations are Symptoms either

ther of a faint Courage, or weak Forces, or false Hearts.

MAX. 55.

If a Conqueror hath subdued a Country or a City abounding with Pleasures, let him be very circumspect to keep himself and his Soldiers temperate. Pleasures bring Effeminacy, and Effeminacy foreruns Ruine: Such Conquests, without blood or sweat, sufficiently do revenge themselves upon their intemperate Conquerors.

MAX. 56.

It is an infallible sign of approaching Ruine in a Republick,

lick, when Religion is neglected, and her establisht Ceremonies interrupted. Let therefore that Prince that would be Potent be Pious; and that he may purchase Loothes the better, let him be Religious. The Joy of *Jerusalem* depends upon the Peace of *Sion*.

MAX. 57.

Let that Prince that desires full Sovereignty temper the Greatness of too potent a Nobility: A great and potent Nobility quickens the People, but presses their Fortunes: It adds Majesty to a Monarch, but diminishes his Power.

MAX. 58.

It is dangerous for a Prince to use ambitious Natures, but upon necessity, either for his Wars, or to be Shields to his Dangers, or Instruments for the demolishing insolent Greatness; and that they may be the less dangerous, let him choose them rather out of mean Births than noble, and out of harsh Natures rather than plausible, and always be sure to ballance them with those that are as proud as they.

MAX. 59.

Let Princes be very circum-

spect

ſpect in the choice of their Councellours, choofing neither by the greatneſs of the Beard, nor by the ſmoothneſs of the Face. Let him be wiſe, but not crafty; active, without private ends; couragious, without malice; religious, without faction; ſecret, without fraud: One better read in his Prince's Buſineſs than his Nature, and a Riddle only to be read above.

MAX. 60.

In a mixt Monarchy, if the Hierarchy grow too abſolute, it is Wiſdom in a Prince, rather to depreſs it than ſuppreſs it; all Alterations in a Fundamental Government being apparent

parent Dangers; but too ſudden Alteration threatens inevitable Ruine. When *Aaron* made a molten Calf, *Moſes* alter'd not the Government, but reproved the Governour.

MAX. 61.

Before thou build a Fortreſs, conſider to what End: If for Reſiſtance againſt the Enemy, it is uſeleſs; a valiant Army is a living Fortreſs: If for ſuppreſſing the Subject, it is hurtful; it breeds Jealouſies, and Jealouſies beget Hatred. If thou haſt a ſtrong Army to maintain it, it adds nothing to thy Strength: If thy Army be weak, it conduces much to thy

Dan-

Danger. The surest Fortress is the Hands of thy Soldiers; and the safest Citadel is the Hearts of thy Subjects.

MAX. 62.

It is a Princely Alchymy, out of a necessary War, to extract an Honourable Peace; and more beseeming the Majesty of a Prince, to thirst after Peace, than Conquest. Blessedness is promised to the Peace-maker, not the Conqueror. It is an happy State, whose Prince hath a Peaceful Hand, and a Martial Heart; able both to use Peace, and to manage War.

MAX.

MAX. 63.

It is a dishonourable thing for a Prince to run in Debt for State-service; but to pay it in the Pardon of a Criminal Offence, is most dangerous. To cancel the Faults of Subjects, with their Deserts, is not only the Symptom of a disordered Commonwealth, but also of her Ruine.

MAX. 64.

Let not a Commander be too forward to undertake a War, without the Person of his Prince. It is a thankless Employment, where Mischief attends

attends upon the best Success: And where (if a Conqueror) he shall be in danger, either through his own Ambition, or his Prince's Suspicion.

MAX. 65.

It is a great Oversight in a Prince, for any Respect, either Actively or Passively, to make a foreign Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

MAX. 66.

When the humours of the

People

People are ſtirr'd by Diſcontents or popular Grief, it is Wiſdom in a Prince to give them moderate Liberty to evaporate. He that turns the Humour back too haſtily, makes the Wound bleed inwardly, and fills the Body with Malignity.

MAX. 67.

If, having levied an Army, thou findeſt thy ſelf too weak, either thro' the Want of Men or Money, the longer thou delayeſt to fight, the greater thy Inconvenience grows. If once thy Army falls aſunder, thou certainly loſeſt by thy Delay. Where, hazarding thy Fortunes betimes, thou haſt the ad-

vantage of thy Men, and mayst by Fortune win the Day, it is less dishonour to be overcome by Force than by Flight.

MAX. 68.

It is the part of a wise Commander, in Wars either offensive or defensive, to work a Necessity of Fighting into the Breasts of his Soldiers. Necessity of Action takes away the Fear of the Act, and makes bold Resolution [illegible] Favourite of Fortune.

MAX. 69.

Clemency and Mildness is most proper for a Principality, but

but Reservedness and Severity, for a Republick; but Moderation in both. Excess in the one breeds Contempt; in the other Hatred: When to sharpen the first, and when to sweeten the last, let Time and Occasion direct thy Judgment.

MAX. 70.

It is very requisite for a Prince that desires the Continuance of Peace, in time of Peace to encourage and respect his Commanders. When brave Spirits find Neglect to be the effect of Quiet, they devise all means to remove the Cause; and by suggesting Inducements to new Wars, disturb and unsettle

ſettle the old Peace, buying private Honour with publick Danger,

MAX. 71.

Be not covetous of Priority in Adviſing thy Prince to a doubtful Attempt, which concerns his State. If it proſper, the Glory muſt be his; if it fail, the Diſhonour will be thine. When the Spirit of a Prince is ſtopped in the Diſcharge, it will recoile & wound the firſt Adviſer.

MAX. 72.

If, being the Commander of an Army, thou eſpieſt a groſs

and

and manifeſt error in thine Enemy, look well to thy ſelf; for Treachery is not far off. He whom deſire of Victory binds too much, is apt to ſtumble at his own Ruine.

MAX. 73.

It is the height of a Provident Commander, not only to keep his own Deſigns indiſcoverable to his Enemy, but likewiſe to be ſtudious to diſcover his: He that can beſt do the one, and neareſt gueſs at the other, is the next Step to a Conqueror; but he that fails in both, muſt either aſcribe his Overthrow to his own Folly, or his Victory to the hand of Fortune.

MAX. 74.

If thou be ambitious of Honour, and yet fearful of the Canker of Honour, *Envy*; so behave thy self, that Opinion may be satisfied in this, That thou seekest Merit, and not Fame; and that thou attributest thy Preferment rather to Providence than thy own Virtue. Honour is a due Debt to the Deserver; and who ever envied the Payment of a Debt? A just Advancement is a Providential Act; and who ever envied the Act of Providence?

MAX.

MAX. 75.

It behoves a Prince to be very circumspect before he makes a League, which being made, and then broke, is the Forfeiture of his Honour. He that obtains a Kingdom with the Rupture of his Faith, hath gained the Glory of a Conquest, but lost the Honour of a Conqueror.

MAX. 76.

Let States that aim at Greatness, beware lest new Gentry multiply too fast, or grow too glorious: Where there is too great a Disproportion betwixt

the Gentry and the Common Subject, the one grows insolent, the other slavish. When the Body of the Gentry grows too glorious for a Corslet, the Heads of the Vulgar wax too heavy for the Helmet.

MAX. 77.

Upon the Beleaguering of a City, let the Commander endeavour to take from the Defendants all Scruples which may invite them to a Necessity of Defence. Whom the Fear of Slavery necessitates to fight, the boldness of their Resolution will disadvantage the Assailants, and difficilitate their Design. Sense of Necessity justifies the War,

War, and they are hopeful in their Arms, who have no other Hope, but in their Arms.

MAX. 78.

It is good for States and Princes (if they use ambitious Men for their advantage) so to order things, that they be still Progressive rather than Retrograde. When ambitious men find an open Passage, they are rather busie than dangerous; if well watch'd in their Proceedings, they will catch themselves in their own Snare, and prepare a Way for their own Destruction.

MAX. 79.

Of all Recreations, Hunting is most proper for a Commander; by the frequency whereof he may be instructed in that necessary Knowledge of Situation with Pleasure, which by earnest Experience would be dearly purchased. The Chase is a fair Resemblance of a hopeful War, proposing to the Pursuer a flying Enemy.

MAX. 80.

Expect the Arms of thy Enemy on plain and easie ground, and still avoid mountainous & rocky places and strait Passages

to

to the utmost of thy Power. It is not safe to pitch any where, where the Forces cannot be brought together. He never deserved the Name of a good Gamester, that hazards his whole Rest upon less than the strength of his whole Game.

MAX. 81.

It matters not much whether in Government thou tread the Steps of severe *Hanibal*, or gentle *Scipio*, so thy Actions are Honourable, and thy Life Virtuous: Both in the one and the other there is both Defect and Danger, if not corrected and supported by the fair Repute of some extraordinary Endow-

ments.

ments. No matter whether black or white, so the Steed be good.

MAX. 82.

It is the safest Way, in martial Expedition, to commit the main Charge to one. Companions in Command beget Confusion in the Camp. When two able Commanders are joyned in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the Enemy.

MAX. 83.

It is a high Point of Providence

dence in a Prince to obſerve Popular Sects in their firſt riſe, and to nip them in the bud; But being once full aged, it is Wiſdom not to oppoſe them with too ſtrong a hand, leſt in ſuppreſſing one, there ariſe two. A ſoft Current is ſoon ſtopt; but a ſtrong Stream reſiſted breaks into many, or overwhelms all.

MAX. 84.

It makes very much to thy advantage, to obſerve ſtrictly the National Virtues and Vices and humours of Foreign Kingdoms, whereby the times paſt ſhall read uſeful Lectures to the time preſent. He that would

ſee

ſee what ſhall be, let him conſider what hath been.

MAX. 85.

If like *Manlius* thou command Stout and great things, be like *Manlius* ſtout to Execute great commands. It is a great blemiſh in Sovereignty when the Will roars, and the Power whiſpers. If thou canſt not Execute as freely as thou Commandſt, Command no more than what thou mayſt as freely Execute.

MAX. 86.

If one Prince deſire to obtain any thing of another, let him

(if

(if occasion will bear it) give him no time to advise; let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay. He that gives times to resolve, gives leisure to deny, and warning to prepare.

MAX. 87.

Let not thine Army at the first Encounter be too prodigal in her assaults, but husband her strength at a dead lift. When the Enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy Forces for the last blow. So shall the honour he hath gained

ed by his Valour, encreaſe the Glory of thy Victory. Fore-Games when they prove are ſpeedieſt, but After-games, if wiſely plaid are ſureſt.

MAX. 88.

It is very requiſite for a Prince to keep the Church always in proportion to the State. If the Government of the one be Monarchical, and the other Democratical, they will agree like Metal joyned with Clay. But for a while durable is that State where *Aaron* commands the People, and where *Moſes* commands *Aaron*; but moſt happy in the continuance where God commands both.

MAX.

MAX. 89.

Let not the Covetouſneſs of a Captain purloyn to his own own uſe, or any way bereave his Soldiers of any profit due unto their ſervice, either in their means or ſpoils: Such injuries (being quickned by their daily Neceſſities) are never forgot: What Soldiers earn with the hazard of their Lives (if not enjoyed) propheſies an Overthrow in the next battle.

MAX. 90.

If a Prince expect Virtuous Subjects, let his Subjects have a Virtuous Prince, and ſo ſhall he

he the better punish the Vices of his degenerate Subjects; so shall they trulier prize Virtue, and follow it being exemplified in their Prince.

MAX. 91.

It is the property of a Wise Commander, to cast an Eye rather upon Actions than upon Persons; and rather to reward the Merits of Men, than to read the Letters of Ladies. He that for favour or reward prefers a worthless Soldier, Betrays a Kingdom to advance a Traytor.

MAX. 92.

Where order and fury are well

well acquainted, the War prospers, and Soldiers end no less Men than they begun: Order is quickned by Fury, and Fury is regulated by Order: but where Order is wanting, Fury runs her own way, and being unthrift of its own strength, failing in the first assault, cravens; and such beginning more than Men, end less than Women.

MAX. 93.

It is the quality of a wise Commander, to make his Soldiers confident of his Wisdom, and their own Strength; If any danger be, to conceal it; if manifest, to lessen it. Let him possess

ſeſs his Army with the Juſtneſs of the War, and a certainty of Victory. A good Cauſe makes a ſtout Heart and a ſtrong Arm. They that fear an Overthrow are half Conquered.

MAX. 94.

It is requiſite in a General to mingle Love with the ſeverity of his Diſcipline. They that cannot be induced to Fear for Love, will never be inforced to Love for Fear; Love opens the heart, Fear ſhuts it; that Encourages, this Compels, and Victory meets Encouragement, but flees Compulſion.

MAX. 95.

It is the part of a well-advised State, never to entrust a weighty service, unto whom a noted Injury or dishonour hath been done; he can never be Zealous in performance of service, the height of whose Expectation can rather recover a lost Name than gain a fresh Honour.

MAX. 96.

Three ways there be to begin a repute, and gain Dignities in a Common wealth. The first, by the Virtue of glorious Parents, which till thou degenerate

generate too much may raise thee upon the wings of Opinion. The second, is by associating with those whose actions are known Eminent. The third, by acting some Exploit, either Publick or Private, which in thy hand hath proved Honourable. The two first may miss, being founded upon Opinion: The last seldom fails, being grounded upon Evidence.

MAX. 97.

If thou art called to the Dignity of a Commander, dignify thy place by thy Commands, and that thou mayst be the more perfect in Commanding others, practise upon thy

self. Remember that thou art a Servant to the Publick-weal, and therefore forget all private respects either of Kin or Friends. Remember thou art a Champion for a Kingdom; Forget therefore all private affections either of Love or Hate. He that would do his Country right, must not be too sensible of a Personal wrong.

MAX. 98.

It is the part of a wise Commander to read Books, not so much as Men; nor Men so much as Nations: He that can discern the Inclinations, Conditions and Passions of a Kingdom, gains his Prince a great advan-

advantage both in Peace and War.

MAX. 99.

And you most high and mighty Princes of this Lower World, who at this Intricate and various Game of War, vye Kingdoms and win Crowns; and by the death of your reverend Subjects gain the Lives of your bold hearted Enemies: Know there is a *Quo Quarranto*, whereto you are to give account of your Eye-Glorious Actions, according to the Righteous rules of Sacred Justice. How Warrantable it is to read Imperial Crowns from off the Sovereign Heads of

their too weak Poſſeſſors, or to ſnatch Scepters from out the hand of Heaven: Anointed Majeſty, and by your vaſt ambitions ſtill to enlarge Dominions with Kingdoms raviſh'd from their Natural Princes, Judge you. O let your brave deſigns, and well weighed actions be as Juſt as they are Glorious, and conſider, that all your Wars, whoſe ends are not to defend your own Poſſeſſions, or to recover your diſpoſſeſſions, are but Princely Injuries, which none but Heaven can right. But where neceſſity ſtrikes up her hard alarms, or wrong'd Religion beats her Zealous marches, go on and proſper, and let both

Swords and Stratagems proclaim a Victory, whose Nois'd Renown may fill the World with your Eternal Glory.

MAX. 100.

Piety and Policy are like *Martha* and *Mary*, Sisters: *Martha* fails if *Mary* helps not, and *Mary* suffers if *Martha* be Idle. Happy is that Kingdom where *Martha* complains of *Mary*, but most happy where *Mary* complys with *Martha*: where Piety and Policy go hand in hand, there War shall be Just, and Peace honourable.

The End of the First Century.

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. II.

MAXIM I.

A Promise is a Child of the Understanding and the Will: the Understanding begets it, the Will brings it forth. He that performs it, delivers the Mother; He that breaks it Murthers the Child. If he be begotten in the absence of the Understan-

ding, it is a Baſtard; but the Child muſt be kept. If thou miſtruſt thy Underſtanding, Promiſe not; If thou haſt Promis'd, break it not: It is better to maintain a Baſtard than to murther a Child.

MAX. 2.

Charity is a Naked Child, giving Honey to a Bee without Wings; Naked, becauſe Excuſeleſs and Simple; a Child, becauſe tender and growing; giving Honey, becauſe Honey is pleaſant and comfortable: To a Bee, becauſe a Bee is laborious and deſerving, without Wings, becauſe helpleſs and wanting. If thou denieſt

to

to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

MAX. 3.

Before thy Undertaking of any deſign, weigh the Glory of thy Action with the Danger of the Attempt: If the Glory out-weigh the Danger, it is Cowardiſe to neglect it: If the Danger exceed the Glory, it is raſhneſs to attempt it: If the Ballances ſtand pois'd, let thy own Genius caſt them.

MAX. 4.

Wouldſt thou know the Law-

fulness of the action which thou desirest to undertake? Let thy Devotion recommend it to Divine Blessing: If it be Lawful, thou shalt perceive thy Heart Encouraged by Prayer: If Unlawful, thou shalt find thy Prayer discouraged by thy Heart. That action is not Warrantable, which either blushes to beg a Blessing, or having succeeded, dares not present Thanksgiving.

MAX. 5.

If Evil men speak good, or good men Evil of thy Conversation, Examine all thy actions, and suspect thy self. But if Evil men speak Evil of thee, hold

hold it as thy honour, and by way of thankfulness Love them, but upon condition, that they continue to hate thee.

MAX. 6.

If thou hope to please all, thy hopes are vain; If thou fear to displease some, thy fears are Idle. The way to please thy self is not to displease the best; and the way to displease the best, is to please the most. If thou canst fashion thy self to please all, thou shalt displease him that is all in all.

MAX. 7.

If thou Neglectest thy Love

to thy Neighbour, in vain thou professest thy Love to God; for by thy Love to God, the Love to thy Neighbour is begotten, and by the Love to thy Neighbour, thy Love to God is nourish'd.

MAX. 8.

Thy Ignorance in unreveal'd Mysteries, is the Mother of a Saving Faith; and thy Understanding in reveal'd Truths is the Mother of a Sacred Knowledge: Understand not therefore that thou mayst Believe, but believe that thou mayst Understand: Understanding is the wages of a Lively Faith, and Faith is the reward of an humbler Ignorance.

MAX. 9.

Pride is the Ape of Charity, in ſhew, not much unlike; but ſomewhat fuller of action. In ſeeking the one, take heed thou light not on the other; they are two Parallels; never but aſunder. Charity feeds the Poor, ſo does Pride: Charity builds an Hoſpital, ſo does Pride: In this they differ; Charity gives her Glory to God, Pride takes her Glory from Man.

MAX. 10.

Haſt thou loſt thy Money, and doſt thou Mourn? ano-

ther loſt it before thou hadſt it; Be not troubled; perchance if thou hadſt not loſt it now, it had loſt thee for ever: Think therefore what thou haſt rather eſcaped than loſt: Perhaps thou hadſt not been ſo much thine own, had not thy Money been ſo little thine.

MAX. 11.

Flatter not thy ſelf in thy Faith to God, if thou wantſt Charity for thy Neighbour; and think not that thou haſt Charity for thy Neighbour, if thou wantſt Faith to God; where they are not both together, they are both wanting; they are both dead if once divided.

MAX. 12.

Be not too ſlow in breaking of a ſinful Cuſtom: a quick Couragious Reſolution is better than a Gradual Deliberation: In ſuch a Combate, he is the braveſt Soldier that lays about him without fear or wit. Wit Pleads, Fear diſheartens; He that would kill *Hydra*, had better ſtrike off one Neck than Five Heads: Fell the Tree, and the Branches are ſoon cut off.

MAX. 13.

Be careful rather of what thou doſt, than of what thou haſt: for what thou haſt is

none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sickness: But what thou dost, is thine; and will follow thee to thy Grave, and plead for thee, or against thee, at thy Resurrection.

MAX. 14.

If thou enjoyest not the God of Love thou canst not obtain the Love of God, neither until then canst thou Enjoy a desire to Love God, nor relish the Love of God: thy Love to God is nothing but a faint reflection of God's love to thee: till he please to Love thee, thy Love can never please him.

MAX. 15.

Let not thy Fancy be guided by thine Eye, nor let thy Will be govern'd by thy Fancy: Thine Eye may be deceived in her Object, and thy Fancy may be deluded in her Subject. Let thine Underſtanding moderate between thine Eye and thy Fancy; and let thy Judgment Arbitrate between thy Fancy and thy Will; ſo ſhall Fancy apprehend what is true, ſo ſhall thy Will elect what is good.

MAX. 16.

Endeavour to ſubdue as well thy

thy irascible as thy concupiscible Affections: To endure Injuries with a brave Mind is one half of the Conquest; and to abstain from pleasing Evils with a couragious Spirit, is the other. The Sum of all Humanity, and height of Moral Perfection, is *Bear*, and *Forbear*.

MAX. 17.

If thou desire not to be too poor, desire not to be too rich: He is rich, not that possesseth much, but he that covets no more; and he is poor, not that enjoys little, but that wants too much. The contented Mind wants nothing which it hath not; the covetous Mind wants

not only what it hath not, but likewise what it hath.

MAX. 18.

The outward Senses are the common *Cinque-Ports*, where every Subject lands towards the Understanding. The Ear hears a confused Noise, and presents it to the Common Sense; the common Sense distinguishes the several Sounds, and conveys them to the Fancy; the Fancy wildly discants on it: The Understanding (whose Object is Truth) apprehending it to be Musick, commends it to the Judgment; the Judgment severally and jointly examines it, and recommends it to the Will; the

the Will (whoſe Object is Good) approves it, or diſlikes it, and the Memory records it: And ſo in the other Senſes, according to their Subjects, obſerve this Progreſs, and thou ſhalt eaſily find where the defect of every Action lyes.

MAX. 19.

The way to ſubject all things to thy ſelf, is to ſubject thy ſelf to Reaſon; thou ſhalt govern many, if Reaſon govern thee: Would'ſt thou be crowned the Monarch of a little World? Command thy ſelf.

MAX.

MAX. 20.

Tho' thou giveſt all thou haſt for Charity's ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſh'd all things, and not himſelf, hath forſaken nothing: He that ſets not his Heart on what he poſſeſſes, forſaketh all things, tho' he keep his Poſſeſſions.

MAX. 21.

Search into thy ſelf before thou accept the Ceremony of Honour: If thou art a Palace, Honour, (like the Sun-beams) will

will make thee more Glorious; if thou art a Dunghil, the Sun may ſhine upon thee, but not to ſweeten thee; Thy Prince may give thee Honour, but not make thee honourable.

MAX. 22.

Every Man is a King in his own Kingdom: If Reaſon command, and Paſſion obey, his Government beſpeaks a good King; if thine inordinate Affection rules, it ſhews a proud Rebel; which if thou deſtroy not, will depoſe thee. There is no mean between the Death of a Rebel and the Life of a Prince.

MAX.

MAX. 23.

A Vow, a Promise, and a Resolution, have all one Object, only differ in respect of the Persons to whom they are made; the first is between God and Man; the second between Man and Man; the third between Man and his own Soul; they all bind, if the Object be lawful, to necessity of Performance; if unlawful, to the necessity of Sin: They all take thee Prisoner; if the Object be lawful, thy Performance hath redeemed thee; if unlawful, Blood and Fears must ransom thee.

MAX.

MAX. 24.

If thou haſt any buſineſs of Conſequence in agitation, let thy Care be reaſonable and ſeaſonable: Continual ſtanding bent weakens the Bow; too haſty drawing breaks it: Put off thy Cares with thy Clothes; ſo ſhall thy Reſt ſtrengthen thy Labour, and ſo ſhall thy Labour ſweeten thy Reſt.

MAX. 25.

When thy inordinate Affections do flame towards tranſitory Happineſs, quench them thus; think with thy ſelf, if my Prince ſhould give me what Honour

nour he hath to beſtow, or beſtow on me what Wealth he hath to give, it could not ſtay with me, becauſe it is tranſitory; nor I with it, becauſe I am mortal: Then reviſe thy Affections, and weigh them with their Objects, and thou wilt either confeſs thy Folly, or make a wiſer Choice.

MAX. 26.

With three ſorts of Men enter no ſerious Friendſhip; the ingrateful man, the multiloquious man, the Coward; the firſt cannot prize thy Favours; the ſecond cannot keep thy Counſel; and the third dare not vindicate thy Honour.

MAX.

MAX. 27.

If thou desire the time should not pass too fast, use not too much Pastime; thy Life in Jollity blazes like a Taper in the Wind: The blast of Honour wastes it; the heat of Pleasure melts it: If thou labour in a painful Calling, thou shalt be less sensible of the Flux of time, and sweetlier satisfied at the time of Death.

MAX. 28.

God is the *Alpha* and *Omega* in the great World; endeavour to make him so in the little World; make him thy

Even-

Evening Epilogue, and thy Morning Prologue; practise to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy Fancy be sanctified in the Night, and thy Understanding rectified in the Day; so shall thy Rest be peaceable, thy Labours prosperous, thy Life pious, and thy Death glorious.

MAX. 29.

Be very circumspect in the Choice of thy Company. In the Society of thine Equals thou shalt enjoy more Pleasure; in the Society of thy Superiours thou shalt find more Profit. To

be

be the best in the Company is the way to grow worse; the best means to grow better, is to be the worst there.

MAX. 30.

Think of God (especially in thy Devotion) in the Abstract, rather than in the Concrete: If thou conceive him good, thy finite Thoughts are ready to terminate that Good in a conceiv'd Subject; if thou think him great, thy bounded Conceit is apt to cast him into a comprehensible Figure: Conceive him therefore a diffused Goodness without Quality; and represent him an incomprehensible Greatness without Quantity

MAX. 31.

If thou and true Religion be not as yet met, or met unknown, by these marks thou shalt discover it: First, it is a Religion that takes no Pleasure in the Expence of Blood. Secondly, it is a Religion whose Tenents cross not the Book of Truth. Thirdly, it is a Religion that takes most from the Creature, and gives most to the Creator. If such an one thou meet with, assure thy self it is the right, and therefore profess it in thy Life, and protect it to thy Death.

MAX. 32.

Let another's Passion be a Lecture to thy Reason, and let the Shipwrack of his Understanding be a Sea-mark to thy Passion: So shalt thou gain strength out of his weakness, safety out of his danger, and raise thy self a Building out of his Ruines.

MAX. 33.

In the height of thy Prosperity expect Adversity, but fear it most; if it come not, thou art the more sweetly possess'd of the happiness thou hast, and the more strongly confirm'd; if it come, thou art the more gently dis-

dispossest of the happiness thou had'st, and the more firmly prepared.

MAX. 34

To tremble at the sight of thy Sin, makes thy Faith the less apt to tremble: The Devils believe and tremble, because they tremble at what they believe: Their Belief brings Trembling; thy Trembling brings Belief.

MAX. 35.

Authology is the way to Theology: Until thou see'st thy self empty, thou wilt not desire to be fill'd. He can never truly

relish the sweetness of God's Mercy, that never tasted the Bitterness of his own Misery.

MAX. 36.

Is any outward Affliction fallen upon thee by a temporary loss? Advise with thy self, whether it be recoverable or not; if it be, use all lawful means (the Violence and Unseasonableness whereof may not disadvantage thee in the pursuit) to recover it: If not recoverable, endure with Patience what thou can'st not recover with Pains. He that carnally afflicts his Soul for the loss of a transitory Good, casts away the Kernel because he hath lost the Shell.

MAX. 37.

Natural Anger glances into the Breasts of wise men, but rests in the Bosom of Fools: In them it is Infirmity; in these a Sin; there is a natural Anger, and there is a Spiritual Anger; the common Object of that is the Person; of this, his Vice. He that is always angry with his Sin, shall seldom sin in his Anger.

MAX. 38.

If any hard Affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the Sins that

brought it. If thou thankfully receive the Meſſage, he that ſent it will diſcharge the Meſſenger.

MAX. 39.

All Paſſions are good and bad, according to their Objects: Where the Object is abſolutely good, there the greateſt Paſſion is too little; where abſolutely evil, there the leaſt Paſſion is too much; where indifferent, there a little is enough.

MAX. 40.

When thou doſt Evil, that Good may come thereby, the Evil

Evil is ſurely thine; if Good ſhould happen to enſue upon the Evil which thou haſt done, the Good proceeds from God. If therefore thou do Evil, thereby to occaſionate a Good, thou lay'ſt a bad Foundation for a good Building, and ſerveſt the Devil, that God may ſerve thee. Where the end of Evil is Good in the Intention, there the end of that Good is Evil in the Extenſion.

MAX. 41.

Be as far from deſiring the Popular Love, as fearful to deſerve the Popular Hate: Ruine dwells in both; the one will hug thee to Death, the other

will crush thee to Destruction. To escape the first, be not ambitious; to avoid the second, be not seditious.

MAX. 42.

When thou seest misery in thy Brother's Face, let him see mercy in thine Eye; the more the Oyle of mercy is poured on him by thy Pity, the more the Oyle in thy Cruise shall be encreased by thy Piety.

MAX. 43.

Read not Books alone, but Men, and amongst them chiefly thy self: If thou find any thing questionable there, use

the Commentary of a ſevere Friend, rather than the Gloſs of a ſweet lipt Flatterer. There is more Profit in a diſtaſtful Truth than deceitful Sweetneſs.

MAX. 44.

If the opinion of thy Worth invite any to the deſire of thy Acquaintance, yeild a Reſpect ſuitable to his Quality: Too great a Reſervation will expoſe thee to the Sentence of Pride; too eaſie Acceſs will condemn thee to the Cenſure of Folly. Things too hardly endeavoured diſcourage the Seeker; too eaſily obtained, diſparage the thing fought for; Too eaſily got, is lowly priſed, and quickly loſt.

MAX. 45.

When Conveniency of time hath ripened your Acquaintance, be cautious what thou say'ſt, and courteous in what thou doſt: Obſerve his Inclination; if thou find him weight, make him thine own, and lodge him in a faithful Boſom; Be not eaſily exceptious, nor rudely familiar; the one will breed Contention, the other Contempt.

MAX. 46.

When Paſſion is grounded upon Fancy, it is commonly but of ſhort Continuance: Where

Where the Foundation is unstable, there the Building is not lasting. He that will be angry for any Cause, will be angry for no Cause; and when the Understanding perceives the Cause vain, then the Judgment proclaims the Effect void.

MAX. 47.

If thou desire to purchase Honour with thy Wealth, consider first how that Wealth became thine; if thy Labour got it, let thy Wisdom keep it; if Oppression found it, let Repentance restore it; if thy Parent left it, let thy Virtues deserve it; so shall thy Honour be safer, better, and cheaper.

MAX.

MAX. 48.

Sin is a *Basilisk*, whose Eyes are full of Venom; if the Eye of thy Soul see her first, it reflects her own Poison and kills her: If she see thy Soul, unseen, or seen too late, with her Poison, she kills thee: since therefore thou canst not Escape thy Sin, let not thy Sin escape thy Observation.

MAX. 49.

If thou expect to rise by the means of him, whom thy Father's Greatness rais'd from his Service to Court-preferment, thou wilt be deceived, for the more

more in esteem thou art, the more sensible is he of what he was, whose servitude will be Chronicled, by thy Advancement and Glory obscured by thy Greatness: However, he will conceive it a dead service, which may be interpreted by thee, as a merited reward, rather than a meritorious benefit.

MAX. 50.

Trust not to the Promise of a Common Swearer, for he that dare Sin against his God, for neither Profit nor Pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his Father, will easily be perswaded to violate

violate the Promise unto his Brother.

MAX. 51.

Let the greatest part of the News thou hearest be the least part of what thou believest, lest the greatest part of what thou believest be the least part of what is true; where Lies are easily admitted, the Father of Lies will not easily be excluded.

MAX. 52.

Deliberate long before thou consecrate a friend, and when thy impartial Judgment concludes him worthy of thy Bosom, receive him Joyfully and

entertain

entertain him Wiſely, impart thy ſecrets boldly, and mingle thy thoughts with his; he is thy very ſelf and uſe him ſo, if thou firmly thinks him faithful thou makes him ſo.

MAX. 53.

As there is no Worldly Gain, without ſome Loſs, ſo there is no Worldly Loſs without ſome Gain; If thou haſt loſt thy Wealth, thou haſt loſt ſome trouble with it; if thou art degraded from thy honour, thou art likewiſe freed from the ſtroke of Envy; if ſickneſs hath blur'd thy Beauty, it hath delivered thee from Pride, ſet the allowance againſt the loſs and thou

ſhalt

shalt find no loss great, he loseth little or nothing that reserves himself.

MAX. 54.

If thou desire to take the best advantage of thy self, especially in matters where the Fancy is most employed, keep temperate Diet, use moderate Exercise, observe seasonable and set hours for Rest; let the end of thy first sleep raise thee from thy repose: then hath thy body the best temper, then hath thy Soul the least incumbrance, then no noise shall disturb thy Ear, no object shall divert thine Eye; then if thy sprightly Fancy transport thee not beyond

yond the common pitch, and ſhew thee not the Magazine of high Invention, return thee to thy wanton Bed, and there conclude thy ſelf more fit to wear thy Miſtreſſes favour than *Apollo's* Bays.

MAX. 55.

If thou art Rich, ſtrive to Command thy Money, leſt ſhe Command thee: if thou know how to uſe her, ſhe is thy Servant; if not, thou art her ſlave.

MAX. 56.

Bring thy Daughter a Husband of her own Religion, and of no Hereditary Diſeaſe; let his

his Wisdom out-weigh his Wealth; let his Parantage excel his Person, and let his Age exceed hers; let thy Prayers recommend the rest to Providence: If he prove good, thou hast found a Son, if not thou hast lost a Daughter.

MAX. 57.

So use Prosperity that Adversity may not abuse thee; if in the one security admits no Fear, in the other despair will afford no hopes: He that in Prosperity can foretel a Danger, can in Adversity foresee Deliverance.

MAX. 58.

If thy Faith hath no Doubts, thou haſt Juſt Cauſe to doubt thy Faith; and if thy Doubts have no Hope, thou haſt Juſt Reaſon to fear Deſpair; when therefore thy Doubts ſhall exerciſe thy Faith, keep thy Hopes firm to qualify thy Doubts, ſo ſhall thy Faith be ſecured from Doubts, ſo ſhall thy Doubts be preſerved from Deſpair.

MAX. 59.

If thou deſire to be truly Valiant, fear to do any Injury. He that fears not to do Evil is always afraid to ſuffer Evil;

He

He that never Fears is desperate, and he that fears always is a Coward; he is the true Valiant man that dares nothing but what he may, and fears nothing but what he ought.

MAX. 60.

Anger may repast with thee for an hour, but not repose for a Night; the continuance of Anger is Hatred, the continuance of Hatred turns Malice, that Anger is not warrantable that hath seen two Suns.

MAX. 61.

If thou stand guilty of Oppression, or wrongfully possest of

of another's Right, see thou make restitution before thou givest an Alms; if otherwise, what art thou but a Thief and makest God thy Receiver.

MAX. 62.

When thou Prayest for Spiritual Grace, let thy Prayer be absolute; when for Temporal Blessings add a Clause of God's pleasure; in both with Faith and Humiliacion, so that thou undoubtedly receive what thou desirest, or more or better; never Prayer rightly made was made unheard, or heard ungranted.

MAX. 63.

He that gives, all tho' but little,

little, gives much, because God looks not to the quantity of the Gift, but to the quality of the Givers: He that desires to give more than he can hath equalled his Gift to his desire, and hath given more than he hath.

MAX. 64.

Be not too greedy in desiring Riches, nor too eager in seeking them, nor too Covetous in keeping them, nor too passionate in losing them; the first will possess thy Soul of Discontent, the second will dispossess thy Body of Rest, the third will possess thy Wealth of thee, the last will dispossess thee of thy self:

ſelf: He that is too Violent in the Concupiſcible, will be as Violent in the Iraſcible.

MAX. 65.

Be not too raſh in the breaking of an inconvenient Cuſtom, as it was gotten ſo leave it by degrees; danger attends upon too ſudden alterations: He that pulls down a bad Building by the great, may be ruin'd by the fall; but he that takes it down brick by brick, may live to build a better.

MAX. 66.

If thou deſire that ineſtimable grace of Saving Faith, deteſt that

that insatiable Vice of damnable Covetousness; it is impossible one heart (though never so double) should lodge both: Faith possesseth thee of what thou hast not, Covetousness dispossesseth thee of what thou hast, thou canst not serve God, unless Mammon serve thee.

MAX. 67.

Beware of him that is slow to Anger, Anger when it is long in coming is the stronger when it comes, and the longer kept: Abused Patience turns to Fury: When Fancy is the ground of Passion, that understanding which composeth the Fancy qualifies the Passion, but when

when Judgment is the ground, the Memory is the Recorder.

MAX. 68.

He that professeth himself thy open Enemy, arms thee against the Evil he means thee, but he that dissembles himself thy Friend, strikes beyond caution and wounds beyond cure. From the first thou mayst deliver thy self, from the last Good Lord deliver thee.

MAX. 69.

If thou hast wrong'd thy Brother in thought reconcile thee to him in thought, if thou hast offended him in words,

let thy reconciliation be in words, if thou haſt treſpaſſed againſt him in deeds be reconciled to him: that Reconciliation is moſt kindly which is moſt in kind.

MAX. 70.

Not to give to the Poor is to take from him; not to feed the hungry if thou haſt it is the utmoſt of thy power to kill him: That therefore thou mayſt avoid both Sacrilege and Murther, be Charitable.

MAX. 71.

So often as thou Remember'ſt thy Sins without Grief, ſo

so often thou repeatest those Sins for not grieving: He that will not mourn for the Evil that he hath done, gives earnest for the Evil he means to do; nothing can asswage that fire which Sin hath made, but only that water which Repentance hath drawn.

MAX. 72.

Look well before thou Leap into the Chair of Honour, the Higher thou Climest the lower thou fallest; If Virtue prefer thee, Virtue will preserve thee; if Gold or Favour advance thee, thy honour is pinn'd upon the Wheel of Fortune, when the Wheel shall turn, thy Ho-

nour falls, and thou remaineſt an Everlaſting Monument of thy own ambitious folly.

MAX. 73.

We are born with our Temptations; Nature ſometimes preſſeth us to Evil, ſometime provokes us unto Good; If therefore thou giveſt her more than her due, thou nouriſheſt an Enemy: if leſs than is ſufficient, thou deſtroyeſt a Friend; moderation will prevent both.

MAX. 74.

If thou ſcorn not to ſerve Luxury in thy Youth, Chaſtity will ſcorn thy ſervice in thy Age;

Age; and that the will of thy Green Years thought no Vice in the acting, the Necessity of thy Grey Hairs makes no Virtue in the forbearing; where there is no Conflict there can be no Conquest, where there is no Conquest there is no Crown.

MAX. 75.

Thou didst nothing toward thy own Creation, for thou wert Created for thy Creator's Glory; thou must do something toward thy own Redemption, for thou wert redeemed for thy own Good; he that made thee without thee, will not save thee without thee.

MAX. 76.

When thy Tongue and Heart agree not in Confession, that Confession is not agreeable to God's Pleasure; He that confesseth with Tongue and wants Confession in his Heart, is either a Vain Man or an Hypocrite; He that hath Confession in his Heart and wants it in his Tongue, is either a Proud Man or a Timorous.

MAX. 77.

Gold is *Cæsar*'s treasure, Man is God's, thy Gold hath *Cæsar*'s Image, and thou hast God's; Give therefore unto *Cæsar* those things

things which are *Cæsar's*, and unto God which are God's.

MAX. 78.

In the Commission of Evil, fear no Man so much as thy own self; another is but one witness against thee, thou art a thousand; another thou mayst avoid, but thy self thou canst not; wickedness is its own punishment.

MAX. 79.

In thy Apparel avoid singularity, Profuseness, and Gaudiness; be not too early in the fashion, nor too late, Decency is the half way between Affe-

ſtation and Neglect; the Body is the ſhell of the Soul, Apparel is the Husk of that ſhell, the Husk often tells you what the Kernel is.

MAX. 80.

Let thy Recreation be Manly, Moderate, Seaſonable, Lawful; if thy Life be ſedentary, more tending to the exerciſe of thy Body, if active, more to the refreſhing of thy Mind, the uſe of Recreation is to ſtrengthen thy Labour and ſweeten thy Reſt.

MAX. 81.

Be not Cenſorious, for thou knoweſt

knowest not whom thou Judgest; it is a more dextrous error to speak well of an Evil Man, than Ill of a Good Man, and safer for thy Judgment to be misled by simple Charity, than Uncharitable Wisdom: He may tax others with Privilege that hath not in himself what others may Tax.

MAX. 82.

Take heed of that Honour which thy Wealth hath purchased thee; for it is neither lasting nor thine own; what money creates money preserves; If thy Wealth decays thy Honour dies: It is but a slippery happiness which Fortune can

give and Frowns can take, and not worth the owning which a Night's Fire can melt, or a Rough Sea can drown.

MAX. 83.

If thou canst desire any thing not to be repented of, thou art in a fair way to Happiness; if thou hast attained it, thou art at thy way's end: He is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need not repent, yet endeavour to repent what thy Necessity hath done.

MAX.

MAX. 84.

Spend an hundred years in Earth's best pleasures, and after that an hundred more, to which being spent add a thousand, and to that ten thousand, the last shall as surely end as the first are ended, and all shall be swallowed with Eternity: He that is born to day is not sure to live a day; He that hath lived the longest is but as he that was born yesterday; the happiness of the one is, that he hath lived; the happiness of the other is, that he may live, and the lot of both is, that they must die: It's no happiness to live long, nor unhappiness to die soon: Happy is he that hath lived long enough to die well.

MAX.

MAX. 85.

Be careful to whom thou giveſt, and how; He that gives him that deſerves not, loſeth his Gift, and betrays the Giver; He that confers his Gift upon a worthy receiver, makes many Debtors, and by giving receives; He that gives for his own ends, makes his Gift a Bribe, and the receiver a Priſoner; He that gives often teacheth requitance to the Receiver, and diſcovers a crafty confidence in the Giver.

MAX. 86.

Hath any wrong'd thee? bravely

bravely reveng'd, slight it, and the Work is begun; forgive it, and it is finisht: He is below himself that is not above an Injury.

MAX. 87.

Let not thy Passion miscall thy Child, lest thou Prophesy his misfortunes; let not thy Tongue curse him, lest it return from whence it came; Curses sent in the room of Blessings are sent back with a double Vengeance.

MAX. 88.

In all the Ceremonies of the Church which remain indifferent,

rent, do according to the Constitution of that Church where thou art. The God of Order and Unity, who created both the Soul and the Body, expects Unity in the one, and Order in both.

MAX. 89.

Let thy Religious Fast be a voluntary Abstinence, not so much from Flesh as fleshly Thoughts: God is pleased with that Fast which gives to another what thou denieſt to thy ſelf, and when the afflicting of thy own Body is the repairing of thy Brother's; he faſts truly that abſtains ſadly, grieves really, gives cheerfully, and forgives charitably.

MAX. 90.

In the hearing of mysteries, keep thy Tongue quiet; five Words cost *Zacharias* 40 weeks Silence: In such heights, convert thy Questions into Wonders, and let this suffice thee; the Reason of the Deed is the Power of the Doer.

MAX. 91.

Deride not him whom the looser World calls *Puritan*, least thou offend a little one; if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him will revenge him; if he be

good,

good, he is good to god's glory; if evil, let him be evil at his own Charges. He that judges shall be judged.

MAXIM 90.

So long as thou art ignorant, be not ashamed to learn; he that is so foolly modest, not to acknowledge his own Defects of Knowledge, shall in time be so foully impudent, to justifie his own Ignorance. Ignorance is the greatest of all Infirmities, and justified, the chiefest of all Follies.

MAXIM 91.

If thou be a Servant, deal justly

justly by thy Master as thou desirest thy Servant should deal by thee; where thou art commanded, be obedient, where not commanded, be provident; let Diligence be thy Credit; let Faithfulness be thy Crown; let thy Master's Credit be thy Care, and let his Welfare be thy Content: Let thine Eye be single, and thine Heart humble; be sober, that thou mayst be circumspect: He that in Sobriety is not his own man, being drunk, whose is he? Be neither contentious nor lascivious; the one shews a turbulent Heart, the other an idle Brain. A good Servant is a great Master.

MAX.

MAX. 94.

Let the Foundation of thy Affection be Virtue, then make the Building as rich and as glorious as thou canst; if the Foundation be Beauty or Wealth, and the Building Virtue, the Foundation is too weak for the Building, and it will fall. Happy is he, the Palace of whose Affection is founded upon Virtue, wall'd with Riches, glaz'd with Beauty, and Roofed with Honour.

MAX. 95.

If thy Mother be a Widow, give her double Honour, who now

now acts the part of a double Parent; Remember her nine months Burthen, and her ten months Travel; forget not her Indulgence when thou didst hang upon her tender Breast; call to mind her Prayers for thee before thou cam'st into the World, and her Cares for thee when thou wert come into it; remember her secret Groans, her affectionate Tears, her broken Slumbers, her daily Fears, her nightly Frights: relieve her Wants, cover her Imperfections, comfort her Age, and the Widow's Husband will be the Orphan's Father.

MAX.

MAX. 96.

As thou desirest the Love of God and Man, beware of Pride; it is a Tumour in thy mind, that breaks, and poisons all thy Actions; it is a Worm in thy Treasure, that eats and ruines thy Estate; it loves no man, is beloved of no man; it disparageth Virtue in another by Detraction; it disrewards Goodness in it self by Vain Glory; the Friend of the Flatterer, the Mother of Envy, the Nurse of Fury, the Band of Luxury, the Sin of Devils, and the Devil in mankind: It hates Superiours, it scorns Inferiours, it owns no Equals;

Equals; in short, till thou hate it, God hates thee.

MAX. 97.

So behave thy self amongst thy Children, that they may love and honour thy presence; be not too fond, lest they fear thee not; be not too bitter, lest they fear thee too much: Too much Familiarity will embolden them, too little Countenance discourage them. So carry thy self, that they may rather fear thy displeasure than thy correction; when thou reprovest them, do it in season; when thou correctest them, do it not in Passion. As a wise Child makes a happy Father,

so

so a wise Father makes a happy Child.

MAX. 98.

When thy hand hath done a good Act, ask thy heart if it be well done; the matter of a good action is the deed done, the form of a good action is the manner of the doing; in the first, another hath the Comfort, and thou the Glory; in the other, thou hast the Comfort, and God the Glory. That Deed is ill done, wherein God is no Sharer.

MAX.

MAX. 99.

Should'ſt thou purchaſe Heaven, adviſe not with thy own ability: The Price of Heaven is what thou haſt; examine not what thou haſt, but what thou art; give thy ſelf, and thou haſt bought it: If thy own Vileneſs be thy Fears, offer thy ſelf, and thou art pretious.

MAX. 100.

The Birds of the Air dye to ſuſtain thee; the Beaſts of the Field dye to nouriſh thee; the Fiſhes of the Sea dye to feed thee; our Stomacks are the common Sepulchres.

God! with how many Deaths are our Lives patch'd up? how ful of Death is the miserable Life of momentary Man.

The End of the second Century.

INST

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. III.

MAXIM I.

IF thou take pains in what is good, the Pains vanish, the Good remains; if thou take pleasure in what is evil, the Evil remains, and the Pleasure vanisheth: What art thou the worse for Pains, or the better for Pleasure, when both are past.

MAX. 2.

If thy Fancy and Judgment have agreed in the choice of a Wife, be not too fond, lest she surfeit, nor too peevish, lest she languish: Love so that thou may'st be feared; rule so that thou may'st be honoured; be not too diffident, lest thou teach her to deceive thee; nor too suspicious, lest thou teach her to abuse thee. If thou see a fault, let thy Love hide it; if she continue it, let thy Wisdom reprove it: Reprove her not openly, lest she grow bold; rebuke her not tauntingly, lest she grow spiteful; proclaim not her Beauty, lest she grow proud;

proud; boaſt not her Wiſdom, leſt thou be thought fooliſh; ſhew her not thy Imperfections, leſt ſhe diſdain thee; pry not into her Dairy, leſt ſhe deſpiſe thee; prophane not her Ears with looſe Communication, leſt thou defile the Sanctuary of her Modeſty. An underſtanding Husband makes a diſcreet Wife; and ſhe a happy Husband.

MAX. 3.

Wrinkle not thy Face with too much Laughter, leſt thou become ridiculous; neither wanton thy Heart with too much Mirth, leſt thou become vain. The Suburbs of Folly

is vain mirth; and profuſeneſs of Laughter is the City of Fools.

MAX. 4.

Let thy Tongue take Counſel of one Eye, rather than of two Ears; let the News thou reporteſt be rather ſtale than falſe, leſt thou be branded with the Name of a Lyar: 'Tis an intollerable Diſhonour to be that, which only to be called ſo, is thought worthy of a Stab.

MAX. 5.

Let thy Diſcourſe be ſuch as thy Judgment may maintain, and thy Company may deſerve; in

in neglecting this, thou loſeſt thy Words; in not obſerving the other, thou loſeſt thy ſelf. Give waſh to Swine, and Wort to Men; ſo ſhalt thou husband thy Gift to the advantage of thy ſelf, and ſhape thy Diſcourſe to the advancement of the Hearer.

MAX. 6.

Doſt thou roar under the Torments of a Tyrant? Weigh them with the Sufferance of thy Saviour, and they are no Plague. Doſt thou rage under the Bondage of a raving Conſcience? Compare it to thy Saviour's Paſſion, and it is no Pain? Have the Tortures of

Hell taken hold of thy despairing soul? Compare it to thy Saviour's Torments, and it is no Punishment. What Sense unequally compares, let Faith interchangeably apply, and thy Pleasure have no Comparison; thy Sins are the Authors of his Sufferings, and his Hell is the Price of thy Heaven.

MAX. 7.

Art thou banish'd from thy own Country? Thank thy own Folly: Hadst thou chosen a right home, thou hadst been no Exile; hadst thou commanded thine own Kingdom, all Kingdoms had been thine own. The Fool is banished in his

own Country; the Wiſe man is in his own Country, though baniſhed: The Fool wanders, the Wiſe man travels.

MAX. 8.

In ſeeking Virtue, if thou find Poverty, be not aſhamed, the Fault is none of thine; thy Honour or Diſhonour is purchaſed by thy own Actions; Tho' Virtue give a ragged Livery, ſhe gives a golden Cognizance; if her Service make thee poor, bluſh not; thy Poverty may diſadvantage thee, but not diſhonour thee.

MAX. 9.

Gaze not on Beauty too much, lest it blast thee, nor too long, lest it blind thee, nor too near, lest it burn thee; if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee: If Virtue accompany it, it is the Heart's Paradice; if Vice associate it, it is the Soul's Purgatory: It is the Wise man's Bonfire, and the Fools Furnace.

MAX. 10.

If thou would'st have a good Servant, let thy Servant find a wise Master; let his Food, Rest, and

and Wages be seasonable; let his Labour, Recreations, and Attendance, depend upon thy Pleasure; be not angry with him too long, lest he think thee malicious, nor too soon, lest he conceive thee rash, nor too often, lest he count the humorous; be not too fierce, lest he love thee not, nor too remiss, lest he fear thee not, nor too familiar, lest he prize thee not. In brief, whil'st thou givest him the Liberty of a Servant, beware thou losest not the Majesty of a Master.

MAX. 11.

If thou desire to be chast in Wedlock, keep thy self chast

before thou wed'est; he that hath known Pleasure unlawfully, will hardly be restrained from unlawful Pleasure: One Woman was created for one Man. He that strays beyond the limits of Liberty, is brought into the Verge of Slavery: Where one is enough, two is too many, and three is too few.

MAX. 12.

If thou would'st be justified, acknowledge thy Injustice: He that confesseth his Sin, begins his Journey toward Salvation; he that is sorry for't, mends his Pace; he that forsakes it, is at his Journey's end.

MAX.

MAX. 13.

Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend: He that cleanseth a Blott with blotted Fingers makes a greater Blur.

MAX. 14.

Beware of Drunkenness, lest all good men beware of thee: Where Drunkenness reigns, there Reason is an Exul, Virtue a Stranger, God an Enemy; Blasphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* discovered that in one hour, drunk, which

sober,

ſober, he kept ſecret Six hundred Years.

MAX. 15.

What thou giveſt to the poor, thou ſecureſt from the Thief; but what thou witholdeſt from his Neceſſity, a Thief poſſeſſes. God's Exchequer is the poor man's Box; when thou ſtrikeſt a Tally, he becomes thy Debtor.

MAX. 16.

Take no pleaſure in the Folly of an Ideot, nor in the Fancy of a Lunatick, nor in the Frenzy of a Drunkard; make them the Object of thy Pity,

not of thy Paſtime, when thou beholdeſt them, behold how thou art beholden to him that ſuffer'd thee not to be like them; there is no difference between thee and them, but God's Favour.

MAX. 17.

If being in an Eminent place thou haſt incurr'd the obloquy of the Multitude, the more thou endeavoureſt to ſtop the Stream, the more it overflows: Wiſely rather divert the courſe of the Vulgar humour, by divulging and ſpreading ſome ridiculous Novelty, which may preſent new matter to their various fancy, and ſtave their

Tongues.

Tongues from off thy worried name; the first subject of the common Voice is the last News.

MAX. 18.

If thou desire to see thy Child Virtuous, let him not see his Father's Vices: Thou canst not rebuke that in them that they behold practis'd in thee. Till Reason be Ripe, Examples direct more than Precepts: Such as thy behaviour is before thy Childrens Faces, such commonly is theirs behind their Parents backs.

MAX. 19.

Use Law and Physick only for necessity;

neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak Bodies and light Purſes. They are good Remedies, bad Buſineſſes, and worſe Recreations.

MAX. 20.

Be not over curious in prying into Myſteries, leſt by ſeeking things which are needleſs, thou omit things which are neceſſary; it is more ſafe to doubt of uncertain Matters than to diſpute of undiſcovered Myſteries.

MAX. 21.

If what thou haſt received from

from God thou ſhareſt to the Poor, thou haſt gained a bleſſing by the hand: If what thou haſt taken from the Poor thou giveſt to God, thou haſt purchaſed a Curſe into the bargain: He that puts to Pious Uſes what he hath got by Impious Uſury, Robs the Spittle to raiſe an Hoſpital, and the Cry of the one, will out-plead the Prayers of the other.

MAX. 22.

Let the end of thy Argument be rather to diſcover a doubtful Truth, than a Commanding Wit; in the one thou ſhalt gain ſubſtance, in the other Froth: That Flint ſtrikes

the

the Steel in vain that propagates no ſparkles. Covet to be Truth's Champion, at leaſt to hold her Colours: He that pleads againſt the Truth takes pains to be overthrown, or if a Conqueror, gains but a Vain-Glory by the Conqueſt.

MAX. 23.

Take no pleaſure in the death of a Creature; if it be harmleſs or uſeleſs deſtroy it not, if uſeful or harmful deſtroy it mercifully: He that mercifully made his Creatures for thy ſake, expects thy mercy upon them for his ſake, mercy turns her back to the unmerciful.

MAX. 24.

If thou art called to the Dignity of a Priest, the same Voice calls thee to the honour of a Judge: If thy Life and Doctrine be Good, thou shalt Judge others; if thy Doctrine be Good and thy Life bad, only thy self: If both be Good, thou teachest thy People to escape Condemnation: If this be good, and that bad, thou teachest God to Condemn thee.

MAX. 25.

If thou be not a Prometheus to advise, before thou dost be an Epimetheus to examine what

thou

thou haſt done, when the want of Advice hath brought forth an improvident act, the Examination may produce a profitable Repentance.

MAX. 26.

If thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy Eſtate, the preſervation of thy Credit, converſe not with a Harlot; her Eyes run thy Reputation in debt, her Lips demand the Payment, her Breaſt arreſt thee, her Arms impriſon thee, from whence believe it thou ſhalt hardly get forth till thou haſt either ended the days of thy Credit, or paid the utmoſt farthing of thy Eſtate.

MAX. 27.

Carry a watchful Eye upon those Familiars that are either silent at thy Faults, or sooth thee in thy Frailties, or excuse thee in thy Follies, for such are either Cowards, or Flatterers, or Fools: If thou entertain them in prosperity, the Coward will leave thee in thy Dangers; the Flatterer will quit thee in thy Adversity; but the Fool will never forsake thee.

MAX. 28.

If thou hast an Estate and a Son to Inherit it, keep him not too short, lest he think thou livest

liveſt too long; what thou giveſt let him receive from thy hand as Gifts, not from thy Tenants as Rent; keep the Reins of thy Eſtate in thy own hand, leſt thou forſaking the Sovereignty of a Father, he forget the Reverence of a Child: let his liberty be grounded upon thy permiſſion, and keep him within the compaſs of thy Inſtructions: Let him feel thou haſt the Curb, though occaſion urge thee not to Check: Give him the choice of his own Wife if he be wiſe, Counſel his affection rather than Croſs it; if thou be'ſt wiſe let his Marriage-bed be made in ſecret, or depend upon thy Grave. If he be given to Laviſh Com-

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pany

pany endeavour to ſtave him off with lawful Recreations: be cheerful with him that he may love thy preſence, and wink at ſmall faults that thou mayſt gain him; be not always chiding leſt thou harden him, neither knit thy brow too often leſt thou diſhearten him: Remember the diſcretion of a Father oft times prevents the deſtruction of a Child.

MAX. 29.

If thou hide thy Treaſure upon Earth, how canſt thou expect to find it in Heaven? canſt thou hope to be a ſharer where thou haſt repoſed no ſtock? That thou gaveſt to

God's Glory and thy Soul's Health is laid up in Heaven, and is only thine: That alone which thou exchangeth or hideſt upon Earth is loſt.

MAX. 30.

Regard not in thy Pilgrimage how difficult thy paſſage is, but whither it tends; nor delicate thy Journey is, but where it ends; if it be eaſie, ſuſpect it; if hard, endure it; He that cannot excuſe a bad way, accuſeth his own ſloth; and he that ſticks in a bad paſſage, can never attain a good Journey's end.

MAX. 31.

Money is both the Generation and Corruption of Purchaſed Honour; Honour is both the Child and Slave to Potent Money: The Credit which Honour hath loſt, Money hath found; when Honour grew Mercenary, Money grew Honourable; the way to be truly Noble is to Contemn both.

MAX. 32.

Give not thy Tongue too great a liberty, leſt it take thee Priſoner; a word unſpoken is like the Sword in thy Scabbard, thine; if vented, thy Sword is

in

in another's hand: If thou desire to be held wise, be so wise as to hold thy Tongue.

MAX. 33.

If thou be a subject to any great Vanity, nourish it not: If it will be entertained, encourage it not; if it grow strong, more strongly strive against it; if too strong, Pray against it; if it weaken not, joyn Fasting to the Prayer; if it shall continue, add perseverance to them both; if it decline not, add Patience to all, and thou hast Conquered it.

MAX. 34.

Hath any wounded thee with

 Injury,

Injury, meet them with Patience; hasty words rankle the wounds, soft language dresses it; forgiveness cures it, and Oblivion takes away the scar; it is more noble by Silence to avoid an Injury, than by Argument to overcome it.

MAX. 35.

Be not instable in thy Resolutions, nor various in thy Actions, nor inconstant in thy Affections; so deliberate that thou mayst resolve; so resolve, that thou mayst perform; so perform, that thou mayst persevere: Mutability is the badge of Infirmity.

MAX.

MAX. 36.

Let not thy good intention flatter thee to an evil action; what is essential Evil, no circumstance can make Good: it matters not with what mind thou didst that which is unlawful being done; if the act be good the intention crowns it, if bad it deposeth thy intention; no evil action can be well done.

MAX. 37.

Love not thy Children too unequally, or if thou dost, shew it not, lest thou make the one Proud, the other Envious, and both Fools; if Nature hath

made a difference, it is the part of a tender Parent to help the weakeſt: That tryal is not fair where Affection is the Judge.

MAX. 38.

In giving of thy Alms, enquire not ſo much into the Perſon as his Neceſſity; God looks not ſo much upon the Merits of him that requires, as into the manner of him that relieves; if the Man deſerves not, thou haſt given it to Humanity.

MAX. 39.

If thou deſire the Euchariſt ſhould be thy Supper, let thy Life

Life be thy Chaplain; If thy own worthineſs invites thee, preſume not to come; If the ſorrowful ſenſe of thy own Sins forbid, preſume not to forbear; If thy Faith be ſtrong, it will confirm it, if weak, it will ſtrengthen it: He only that wants Faith is the forbidden Gueſt.

MAX. 40.

Wouldſt thou traffick with the beſt advantage, and crown thy Virtues with the beſt return, make the Poor thy Chapman, and thy Purſe thy Factor; ſo ſhall thou give trifles, which thou couldſt not keep, to receive treaſure which thou canſt not loſe: There is no ſuch

Merchant as the Charitable Man.

MAX. 41.

Follow not the multitude in the evil of Sin, least thou share with the multitude in the evil of Punishment; the number of the offenders, diminisheth not the quality of the offence; as the multitude of Suiters draws more favour to the suit, so the multitude of Sinners draws more punishment on the Sin; the number of the Faggots multiply the fury of the Fire.

MAX. 42.

If thou be angry with him that

that reproves thy Sin, thou secretly confessest his reproof to be Just: if thou acknowledge his reproof to be Just, thou secretly confessest thy Anger to be unjust; He that is angry with the Just Reprover, kindles the fire of the Just Revenger.

MAX. 43.

Do well whilst thou mayst, least thou do evil when thou wouldst not: He that takes not advantage of a good power, shall lose the benefit of a good will.

MAX. 44.

Let not Mirth be thy profession,

fession, lest thou become a make-Sport: He that hath but gained the title of a Jester, let him assure himself the Fool is not far off.

MAX. 45.

In every Relative action change Conditions with thy Brother; then ask thy Conscience what thou wouldst be dont to; being truly resolved exchange again, and do thou the like to him, and thy Charity shall never err: It is injustice to do what without impatience thou canst not suffer.

MAX. 46.

Love thy Neighbour for

God's ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: if thy love have any other object, it is falſe love; if thy object have any other end, it is ſelf Love.

MAX. 47.

Let thy converſation with Men be ſober and ſincere; let thy Devotion to God be dutiful and decent; let the one be hearty and not haughty; let the other be humble and not homely; ſo live with Man as if God ſaw thee, ſo pray to God as if Men heard thee.

MAX. 48.

God's pleasure is the wind our actions ought to sail by; Man's will is the stream that Tides them up and down; if the wind blow not, thou mayst take the advantage of the Tide; if it blow, no matter which way the stream runs; If with thee, thy Voyage will be the shorter; if against thee, the Sea will be the Rougher. It is easier to strive against the Stream, than to sail against the Wind.

MAX. 49.

If thou desirest much, desire not too much; there is no

no less trouble in the preservation, than in the acquisition of abundance; *Diogenes* found more Rest in his Tub, than *Alexander* on his Throne.

MAX. 500.

Wouldst thou multiply thy Riches, diminish them wisely; or wouldst thou make thy Estate entire, divide it charitably; Seeds that are scattered encrease, but hoarded up they perish.

MAX. 511.

How cam'st thou by thy Honour? by Money; How cam'st thou by thy Money? by

by Extortion; compare the Pennyworth with the Price, and tell me truly, how truly Honourable thou art: It is an ill purchase that is Cumbred with a Curse, and that Honour will be Ruinous that is built on Ruines.

MAX. 52.

If thy Brother hath privately offended thee, reprove him privately; and having lost himself in an injury thou shalt find him in thy forgiveness; he that rebukes a private fault openly, betrays it, rather than reproves it.

MAX. 53.

What thou desirest inspect throughly before thou prosecute; cast one Eye upon the Inconveniencies, as well as the other upon the Conveniencies; weigh the fulness of the Barn with the charge of the Plough; weigh Honour with her burthen, and Pleasure with her dangers; so shalt thou undertake wisely what thou desirest, or moderate thy Desires in undertaking.

MAX. 54.

If thou owest thy whole self to thy God for thy Creation, what

what haſt thou left to pay for thy Redemption, that was not ſo cheap as the Creation? In thy Creation he gave thee thy ſelf, and by thy ſelf to him; in thy Redemption he gave himſelf to thee, and through him reſtored thee to thy ſelf: Thou art given and reſtored, now what dweſt thou to thy God? If thou haſt paid all thy Debts, give him the Surpluſage, and thou haſt merited.

MAX.

In thy Diſcourſe, take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: What thou ſpeakeſt, ſpeak truly;

ly; when thou ſpeakeſt, ſpeak wiſely: A Fool's Heart is in his Tongue, but a Wiſe man's Tongue is in his Heart.

MAX. 56.

Before thou act a Theft, consider what thou art about to do; if thou take it, thou loſeſt thy ſelf; if thou keep it, thou diſenableſt thy Redemption; till thou reſtoreſt it, thou canſt not be reſtored; when it is reſtored it muſt coſt thee more Sorrow and Pain, than ever it brought thee Profit or Pleaſure. It is a great Folly to pleaſe thy Palate with that which thou knoweſt muſt either be vomited or thy Death.

MAX.

MAX. 57.

Silence is the highest Wisdom of a Fool, and Speech is the greatest Trial of a Wise man; if thou would'st be known a Wise man, let thy Words shew thee so; if thou doubt thy Words, let thy Silence feign thee so: It is not a greater point of Wisdom to discover Knowledge than to hide Ignorance.

MAX. 58.

The Clergy is a Copy-book; their Life is the Paper, whereof some is purer, some courser; their Doctrine is the Copies, some written in a plain hand, others

others in a flourishing hand, some in a Text hand, some in a Roman hand, others in a Court hand, others in a Bastard Roman. If the choice be in thy power, choose a Book that hath the finest Paper; let it not be too straight nor too loosely bound, but easie to lye open to every Eye: Follow not every Copy, lest thou be good at none; among them all choose one that shall be most legible and useful, and fullest of just Writing. But if the Paper chance to have a Blot, remember that Blot is no part of the Copy.

MAX.

MAX. 59.

Virtue is nothing but an Act of loving that which is to be beloved; and that Act is Prudence; from whence not to be removed by constraint, is Fortitude; not to be allured by Enticements is Temperance; not to be diverted by Pride, is Justice; the declining of this Act is Vice.

MAX. 60.

Rebuke thy Servant's Fault in Private; publick Reproof hardens his Shame; if he be past a Youth, strike him not; he is not fit for thy Service that after

after wise Reproofs will either deserve thy Strokes or digest them.

MAX. 61.

Take heed rather what thou receivest, than what thou givest; what thou givest leaves thee, what thou takest sticks by thee; he that presents a Gift, buys the Receiver; he that takes a Gift, sells his Liberty.

MAX. 62.

Things temporal are sweeter in expectation, things eternal are sweeter in the fruition; the first shames thy hopes, the second

cond crowns it: It is a vain Journey whose end affords less pleasure than the way.

MAX. 63.

Know thy self, that thou may'st fear God; know God, that thou may'st love him; in this thou art initiated to Wisdom, in that perfected: The Fear of God is the Beginning of Wisdom; the Love of God is the fulfilling of the Law.

MAX. 64.

If thou hast Providence to foresee a Danger, let thy Providence rather prevent it than fear it; the fear of future Evils

brings

brings often times a present Mischief; whil'st thou seekest to prevent it, practise to bear it: He is a wise man can prevent an Evil; he is a patient man that can endure it; but he is a valiant man can conquer it.

MAX. 65.

If thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early Gifts; an open hand makes a blind Eye. Be not more apt to punish Vice, than to encourage Virtue; be not too severe, lest thou be hated, nor too remiss, lest thou be slighted: So exe-

cute Justice, that thou may'st be loved; so execute Mercy, that thou may'st be feared.

MAX. 66.

Let not thy Table exceed the fourth part of thy Revenue; let thy Provision be solid, and not far fetch'd, fuller of Substance than Art: Be wisely frugal in thy Preparation, and freely cheerful in thy Entertainment: If thy Guest be right, it is enough, if not, it is too much: Too much is a Vanity; enough is a Feast.

MAX. 67.

Let thy Apparel be decent, and suited to the Quality of thy place and purse: Too much punctuality, and too much morosity, are the two Poles of Pride. Be neither too early in the Fashion, nor too long out of it, nor too precisely in it; what Custom hath civilized is become decent, till then ridiculous. Where thy Eye is the Jury, thy Apparel is the Evidence.

MAX. 68.

If thy Words be too luxuriant, confine them, lest they con-

confine thee: He that thinks he never can ſpeak enough, may eaſily ſpeak too much; a full Tongue and an empty Brain are ſeldom parted.

MAX. 69.

In holding of an Argument, be neither cholerick nor too opinionate; the one diſtempers thy Underſtanding, the other abuſeth thy Judgment. Above all things decline Paradoxes and Myſteries: Thou ſhalt receive no Honour either in maintaining rank Falſhoods, or medling with ſecret Truths. As he that pleads againſt the Truth makes Wit the Mother of his Error, ſo he that argues beyond War-

rant

rant makes Wisdom the Midwife of his Folly.

MAX. 70.

Detain not the Wages from the poor man that hath earn'd it, lest God withold thy Wages from thee: If he complain to thee, hear him, lest he complain to Heaven, where he will be heard; if he hunger for thy sake, thou shalt not prosper for his sake: The poor man's Peny is a Plague in the rich man's Purse.

MAX. 71.

Be not too cautious in discerning the fit Objects of thy Cha-

rity; lest a Soul perish through thy Discretion; What thou gi-vest to mistaken Want, shall re-turn a Blessing to thy deceived Heart; better in relieving Idle-ness to commit an accidental Evil, than in neglecting Misery to omit an essential Good; better two Decrees be preserv'd than one Bee perish.

MAX. 72.

Theology is the Empress of the World, Mysteries are her Privy Council, Religion is her Clergy, the Arts are her Nobility, Philosophy her Secretary, the Graces her Maids of Honour, the moral Virtues the Ladies of her Bedchamber, Peace

her Chamberlain, true Joy and endless Pleasures are her Courtiers, Plenty her Treasurer, Poverty her Exchequer, the Temple is her Court. If thou desire access to this great Majesty, the way is by her Courtiers; if thou hast not Power there, the common way to the Sovereign is by the Secretary.

MAX. 73.

It is an evil Knowledge to know the Good thou should'st embrace, unless thou likewise embrace the Good thou knowest: The Breath of Divine Knowledge is the Bellows of Divine Love; and the Flame

of Divine Love is the Perfection of Divine Knowledge.

MAX. 74.

If thou desire Rest unto thy Soul, be just; he that doth no Injury fears not to suffer Injury; The unjust mind is always in Labour; it either practiseth the Evil it hath projected, or projects to avoid the Evil it hath deserved.

MAX. 75.

Accustom thy self to what is most usual: He that delights in Rarities must often feed displeased, and sometimes lye at the mercy of a dear market; common

mon food nourisheth best, Delicates please most; the sound Stomack prefers neither; what art thou the worse for the last year's plain Diet, or what now the better for the last great Feast?

MAX. 76.

Whoever thou art, thou hast done more evil in one day than thou canst expiate in six, and canst thou think the evil of six days can require less than one? God hath made us rich in days by allowing six, and himself poor by reserving but one; and shall we spare our own Flock, and sheer his Lamb? He that hath done nothing but

what he can justifie in the six days, may pay the seventh.

MAX. 77.

Hope and Fear, like *Hypocrates*'s Twins, should live and dye together; if Hope departs from Fear, it travels by Security, and lodgeth in Presumption; if Fear departs from Hope, it travels to Infidelity, and Inns in Despair; the one shuts up Heaven, the other opens Hell; the one makes thee insensible of God's Frowns, the other incapable of God's Favour; and both teach God to be unmerciful, and thee to be most miserable.

MAX.

MAX. 78.

Close thine ear against him that shall open his mouth secretly against another; if thou receive not his words, they fly back, and wound the Reporter; if thou receive them, they fly forward, and wound the Receiver.

MAX. 79.

If thou would'st preserve a sound Body, use fasting and walking; if a healthful Soul, Fasting and praying; walking exercises the Body, praying exercises the Soul; fasting cleanseth both.

MAX. 80.

Wouldest thou not be thought a Fool in another's Conceit? be not wise in thine own; he that trusts in his own Wisdom, proclaims his own Folly: He is truly wise, and shall appear so, that hath Folly enough to be thought not worldly wise, or Wisdom enough to see his own Folly.

MAX. 81.

Desirest thou Knowledge? Know the end of thy desire: Is it only to know? then it is Curiosity; is it because thou mayst be known? then 'tis Vanity; if

 be-

because thou mayst edifie, then 'tis Charity; if because thou mayst be edified, it is Wisdom. That Knowledge turns to mere Excrement, that hath not some heat of Wisdom to digest it.

MAX. 82.

Wisdom without Innocency is Knavery; Innocency without Wisdom is Foolery; be therefore wise as Serpents, and innocent as Doves: The Subtilty of the Serpent instructs the Innocency of the Dove; the Innocency of the Dove corrects the Subtilty of the Serpent. What God hath joyned together, let no man separate.

MAX. 83.

The more thou imitaest the Vertues of a Saint departed, the better thou celebraest the Saint's day: God is not pleased with surfeiting for his sake, who with his Fasting so often pleased his God.

MAX. 84.

Let us not dry our venerable Sedge out of soft Apparel, least he prove effeminate, nor out of a full Purse, lest he grow amorous. They are more fit to action that are sorry to gain a Fortune abroad, than they that have Fortunes to lose at home.

home. Expectation breeds Spite, Fruition brings Fear.

MAX. 85.

God hath given to Mankind a common Library, his Creatures; and to every man a proper Book, himself being an abridgement of all the others. If thou read with Understanding, it will make thee a great Master of Philosophy, and a true Servant to the Divine Author; if thou but barely read, it will make thee thy own wise man, and the Author's Fool.

MAX. 86.

Doubt is a weak Child, Bawfully

fully begotten between an obſtructed Judgment and a fair Underſtanding. Opinion is a bold Baſtard, gotten between a ſtrong Fancy and a weak Judgment. It is leſs diſhonourable to be ingeniouſly doubtful, than raſhly opinionate.

MAX. 87.

As thou art a moral man, eſteem thy ſelf not as thou art, but as thou art eſteemed. As thou art a Chriſtian, eſteem thy ſelf as thou art, not as thou art eſteemed: Thy Price in both riſes and falls as the market goes; the market of a moral man is wild Opinion; the market of a Chriſtian is a good Conſcience.

MAX. 88.

Providence is an Exercise of Reason, Experience an Act of Sense; by how much Reason excels Sense, by so much Providence exceeds Experience: Providence prevents that Danger which Experience repents; Providence is the Rational Daughter of Wisdom, Experience the Empirical mistress of Fools.

MAX. 89.

Hath fortune deale thee ill Cards, let Wisdom make thee a good Gamester; in a fair

Gale

Gale every Fool may sail, but wise behaviour in a Storm commends the wisdom of a Pilate; to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

MAX. 90.

If any speak ill of thee, flee home to thy own Conscience, and examine thy heart; if thou be guilty, 'tis a just Correction; if not guilty, 'tis a fair Instruction: make use of both, so shalt thou distill Honey out of Gall, and out of an open Enemy, create a secret Friend.

MAX.

MAX. 91.

As the exercise of the body Natural is moderate Recreation, so the exercise of the body Politick, is Military Discipline; by that, the one is made more able; by this, the other is made more active; where both are wanting there wants no danger; to the one, through a humorous supply; to the other, by a Negligent security.

MAX. 92.

God is above thee, Beasts are beneath thee; acknowledge him that is above thee, and thou shalt be acknowledged by them.

them that are under thee; whilst *Daniel* acknowledge God to be above him, the Lyons acknowledge God to be above them.

MAX. 93.

Take heed, whilst thou shewest Wisdom in not speaking, thou betrayest not thy own Folly in too long silence; if thou art a Fool, thy silence is Wisdom; if a Wise man, too long silence is Folly: As too many words from a Fool's mouth, gives a Wise man no leave to speak, so too long silence in a Wise man gives a Fool the opportunity of speaking, and makes thee guilty of his Folly.

MAX. 94.

Consider what thou were, what thou art, what thou shalt be, what is within thee, what is above thee, what beneath thee, what is against thee, what was before thee, what shall be after thee, and this will bring to thy self Humility, to thy Neighbour Charity, to the World Contempt, to thy God Obedience. He that knows not himself positively, cannot know himself relatively.

MAX. 95.

Think not thy love to God merits God's love to thee; his accep-

acceptance of thy Duty crowns his own Gifts In thee. Man's love to God is nothing but a faint reflection of God's Love to man.

MAX. 96.

Be always less willing to speak what thou hearest than what thou receivest, when thou speakest thou giveest. It is more glorious to give, more profitable to receive.

MAX. 97.

Seest thou good days, prepare for evil times; no Summer but hath its Winter. He never reaps Comfort in adversity,

ſity, that ſow'd it not in Proſperity.

MAX. 98.

If being a Magiſtrate thou conniveſt at Vice, thou nouriſheſt it; if thou ſpareſt it, thou committeſt it; what is not by thee puniſhed in others, is made puniſhable in thee; he that favours preſent Evils, entails them upon his Poſterity: he that excuſeth the Guilty condemns the Innocent.

MAX. 99.

Truth haunts no Corners, ſeeks no by-ways; if thou profeſs it, do it openly; if thou

seek it, do it fairly: he deserves not to profess Truth that professeth it fearfully: he deserves not to find the Truth that seeks it fraudulently.

MAX. 100.

If thou desire to be wiser yet, think not thy self yet wise enough; and if thou desire to improve knowledge in thy self, despise not the Instructions of another: He that Instructs him that thinks himself wise enough, hath a Fool to his Scholar; he that thinks himself wise enough to Instruct himself, hath a Fool to his Master.

The End of the Third Century.

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. IV.

MAXIM I.

DEmean thy ſelf more warily in thy Study than in the Street; if thy publick actions have an hundred witneſſes, thy private have a thouſand; the Multitude look but upon thy actions, thy Conſcience looks into them; the Multitude may chance

chance to excuse thee, if not acquit thee; thy Conscience will accuse thee, if not Condemn thee.

MAXIM.

Of all Vices, take heed of Drunkenness; other Vices are but fruits of disorder'd affections; this disorders, nay banisheth Reason; other Vices but impair the Soul, this demolisheth her two chief Faculties, the Understanding and the Will; other Vices makes their own way, this makes way for all Vices: He that is a Drunkard is qualify'd for all Vice.

MAX.

MAX. 3.

If thy Sin trouble thee, let that trouble comfort thee; as pleasure in the Remembrance of Sin exasperates Justice, so sorrow in the Repentance of Sin mollifies Mercy; It is less danger to Commit the Sin we delight in, than to delight in the Sin we have Committed; and more Joy is promised to Repentance, than to Innocency.

MAX. 4.

The way to God is by thy self, the way to thy self is by thy own Corruptions; he that baulks this way, errs; he that travels

travels by the Creatures, wanders: the motion of the Heavens shall give thy soul no rest; the virtue of Herbs shall not encrease thine; the height of all Philosophy both Natural and Moral, is to know thy self, and the end of this Knowledge is to know God.

MAX. 5.

Infamy is where it is received; if thou art a Mud-wall, it will stick; if Marble, it will rebound; if thou storm at it, 'tis thine; if thou contemn it, 'tis his.

MAX.

MAX. 6.

If thou desire Magistracy, learn to forget thy self: If thou undertake it, bid thy self farewel. He that looks upon a Common Cause with private Eyes, looks through false Glasses. In the exercise of thy Politique Office thou must forget both Ethicks and Oeconomicks: He that puts on a publick Gown, must put off a private Person.

MAX. 7.

Let the words of a Virgin, though in a good Cause, and to as good purpose, be neither

violent, many, nor first, nor last; it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold Eloquence.

MAX. 8.

Art thou in Plenty, give what thou wilt; art thou in Poverty, give what thou canst: as what is received, is received according to the manner of the Receiver, so what is given is priz'd according to the measure of the Giver: He is a good work-man that makes as good Work, as his matter will permit.

MAXIM.

God is the Author of Truth, the Devil the Father of Lies; if the telling of a Truth shall endanger thy Life, the Author of Truth will protect thee from the Danger, or reward thee for thy Damage; if the telling of a Lie may secure thy Life, the Father of Lies will beguile thee of thy Gains, or traduce the Security: Better by losing of a Life to save it, than by saving of a Life to lose it. However, better thou perish than the Truth.

MAX. 10.

Consider not so much what thou hast, as what others want; what thou hast take heed thou lose not; what thou hast not, take heed thou covet not: If thou hast many above thee, turn thy Eye upon those that are under thee. If thou hast not Inferiors, have patience a while, and thou shalt have no Superiors; the Grave requires no Marshal.

MAX. 11.

If thou seest any thing in thy self which may make thee proud, look a little and thou shall

ſhall find enough to humble thee; if thou be Wiſe, view the Peacock's feathers with his Feet, and weigh thy beſt parts with thy imperfections: he that would rightly prize the man, muſt read his whole ſtory.

MAX. 12.

Let not the ſweetneſs of Contemplation be ſo eſteemed, that action be deſpiſed. *Rachel* was more fair; *Leah* more fruitful; as Contemplation is more delightful, ſo is it more dangerous: *Lot* was upright in the City and wicked in the mountain.

MAX. 13.

If thou hast but little, make it not less by murmuring; if thou hast enough, make it not too much by unthankfulness; he that is not thankfully contented with the least favour he hath received, hath made himself incapable of the least favour he can receive.

MAX. 14.

What thou hast taken unlawfully, restore speedily; for the Sin in taking it is repeated every minute thou keep'st it; if thou canst, restore it in kind; if not, in value; if it may be, restore

ſhore it to the Party; if not, to God; the Poor is God's Receiver.

MAX. 15.

Let the fear of a Danger, be as a ſpur to prevent it; he that fears otherwiſe gives advantage to the Danger; it is leſs folly not to endeavour the prevention of the evil thou fearest, than to fear the Evil which thy endeavour cannot prevent.

MAX. 16.

If thou haſt any Excellence which is thine own, thy Tongue may glory in it without ſhame; but if thou haſt received it, thy

Glory is but Usurpation, and thy Pride is but the Prologue of thy Shame; where Vain-Glory Commands, there Folly Counsels; where Pride Rides, there Shame Lacquys.

MAX. 17.

God hath ordained his Creatures not only for necessity but for delight; since he hath Carv'd thee with a bountiful hand, fear not to receive it with a liberal heart; he that gave thee Water to allay thy thirst, gave thee Wine to exhilerate thy heart: Restore him for the one, the necessity of thanks; Return him for the other, the cheerfulness of Praise.

MAX.

MAX. 18.

If the Wicked flourish and thou suffer, be not discourag'd; they are fatted for destruction, thou art dieted for health; they have no other Heaven but the thoughts of a long Earth; thou hast nothing on Earth but the hopes of a quick Heaven: If there were no Journey's end, the Travel of a Christian were most Comfortless.

MAX. 19.

Imp not thy Wing with the Church's Feathers, lest thou fly to thy own Ruine; Impro-

priations are bold Metaphors, which continued are deadly Allegories; one foot of Land *in Capite* encumbers the whole Estate; the Eagle match'd a Coal from the Altar, but it fir'd her Nest.

MAX. 26.

Let that Table which God hath pleased to give thee, please thee; he that made the Vessel knows her burthen, and how to ballast her; he that made all things very good, cannot but do all things very well; if thou be content with a little, thou hast enough; if thou complainest, thou hast too much.

MAX.

MAX. 21.

Wouldst thou discover the true worth of a Man, behold him Naked, distreasure him of his ill got Wealth; degrade him of his dear bought honour; disrobe him of his purple habit; discard his pamper'd body; then look upon his Soul, and thou shalt find how great he is: Natural sweetness is never scented but in the absence of Artificial.

MAX. 22.

If thou art subject to any secret folly, blab on not, lest thou appear impudent; nor boast

boaſt of it, leſt thou ſeem inſolent; every man's Vanity ought to be his greateſt ſhame; and every man's Folly ought to be his greateſt ſecret.

MAX. 23.

If thou be Ignorant, endeavour to get Knowledge, leſt thou be beaten with ſtripes: If thou haſt attained Knowledge, put it in practice, leſt thou be beaten with many ſtripes; better not to know what we ſhould practice, than not to practice what we know; and leſs danger dwells in unaffected Ignorance, than unactive Knowledge.

MAX. 24.

Take heed thou harbour not that Vice called Envy, lest another's happiness be thy torment, and God's blessing becomes thy Curse: Virtue corrupted with Vain-glory turns Pride; Poison'd with Malice becomes Envy: Joyn therefore Humility with thy Virtue, and Pride shall have no footing, and Envy shall have no entrance.

MAX. 25.

If thy endeavour cannot prevent a Vice, let thy Repentance lament it; the more thou remem-

remember'ſt it without hearts-grief, the deeper it is rooted in thy heart: Take heed it pleaſe thee not, eſpecially in cold blood, thy pleaſure in it makes it fruitleſs, and her fruit is thy deſtruction.

MAX. 26.

The two knowledges of God and of thy ſelf, are the high-way to thy Salvation; that breeds in thee a filial Love, this a filial Fear. The Ignorance of thy ſelf is the beginning of all ſin; and the Ignorance of God is the perfection of all Evil.

MAX.

MAX. 27.

Rather do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when flyers 'scape the Fowler; Idleness is the dead Sea that swallows all Vertues, and the self made Sepulchre of a living man. The idle man is the Devil's hireling, whose Livery is Rags, whose Dyet and Wages are famine and diseases.

MAX. 28.

Be not so mad, as to alter that Countenance which thy Creator made thee; remember 'twas

'twas the work of his hands; if it be bad how darst thou mend it; if it be good, why dost thou mend it? art thou asham'd of his work, and proud of thy own? he made thy face to be known by; why desirest thou to be known by another? It is a shame to adulterate Modesty, but more to adulterate Nature; lay by thy Art, and blush not to appear what he blushes not to make thee. It is better to be his Picture than thine own.

MAX. 29.

Let the Ground of all thy Religious actions be obedience; Examine not why it is Commanded, but observe it because

it

it is commanded; true Obedience neither Procrastinates nor Questions.

MAX. 30.

If thou wouldst buy an Inheritance in Heaven, advise not with thy Purse, lest in the mean while thou lose thy Purchase. The Widow bought as much for two Mites as *Zacheus* did for half his Estate. The Price of that Purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

MAX. 31.

With the same height of Desire thou hast sinned, with the like depth of Sorrow thou must repent; thou that hast sinned

to

to day, defer not thy Repentance till to morrow. He that hath promised thee Pardon to thy Repentance, hath not promised Life till thou repent.

MAX. 52.

Take heed how thou receivest Praise from men; from good men, neither avoid it, nor glory in it; from evil men, neither desire it nor expect it: To be praised of them that are evil, or for that which is evil, is equal Dishonour; he is happy in his Worth who is praised by the good, and imitated by the bad.

MAX. 33.

Proportion thy Charity to the strength of thy Estate, lest God proportion thy Estate to the weakness of thy Charity: Let the Lips of the Poor be the Trumpet of thy Gifts, lest in seeking applause thou loosest thy Reward. Nothing is more pleasing to God than an open hand and a close mouth.

MAX. 34.

Dost thou want things necessary? Grumble not; perchance 'twas a necessary thing thou should'st want; endeavour lawfully to supply it: If God

God bless not thy Endeavours, bless him that knoweth what is fittest for thee; thou art God's Patient, prescribe not thy Physitian.

MAX. 35.

If another's Death, or thy own, depend upon thy Confession, if thou canst, say nothing; if thou must, say the Truth: It is better thou lose thy Life than God his Honour; it is as easie for him to give thee Life being condemned, as Repentance, having sinned: It is more Wisdom to yeild thy Body, than hazard thy Soul.

MAX. 36.

Cloath not thy Language, either with obſcurity or affectation; in the one thou diſcovereſt too much darkneſs, in the other too much lightneſs: He that ſpeaks from the Underſtanding to the Underſtanding, is the beſt Interpreter.

MAX. 37.

If thou expect Death as a Friend, prepare to entertain it; if thou expect Death as an Enemy, prepare to overcome it: Death hath no advantage, but when it comes a Stranger.

MAX. 38.

Fear nothing but what thy Industry may prevent. Be confident of nothing but what fortune cannot defeat. It is no less folly to fear what is impossible to be avoided, than to be secure when there is a possibility to be deprived.

MAX. 39.

Let not the necessity of God's Decree discourage thee to pray, or dishearten thy Prayers; do thou thy Duty, and God will do his Pleasure. If thy Prayers make not him sound that is sick, they will return, and confirm

sum thy health that art sound: If the end of thy Prayers be to obtain thy Request, thou confinest him that is infinite; if thou hast done well because thou wert commanded, thou hast thy Reward, in that thou hast obeyed God's Pleasure in the end of our Prayers.

MAX. 40.

Marry not too young; and when thou art too old, marry not, lest thou be fond in the one, and dote in the other; and ripen for both: Let thy Liking ripen before thou love; let thy Love ripe before thou chuse; and let thy Choice be first, before thou marry: Remember

member that the whole Happiness of thy Life depends upon this one Act; remember that nothing but Death can dissolve this Knot: He that weds in haste, repents oftentimes by leisure; and he that repents him of his own Act, either is or was a Fool by Confession.

MAX. 41.

If God hath sent thee a Cross, take it up and follow him; use it wisely, lest it be unprofitable; bear it patiently, lest it be intollerable; behold in it God's Anger against Sin, and his Love towards thee in punishing and chastising the other. If it be light, slight it not; if heavy,

murmur

murmur not: Not to be sensible of a Judgment, is the symptom of a hardned Heart; and to be displeased at his Pleasure is a sign of a Rebellious Will.

MAX. 42.

If thou desire to be magnanimous, undertake nothing rashly, and fear nothing thou undertakest: Fear nothing but Infamy; dare any thing but Injury. The measure of Magnanimity, is neither to be rash, nor timorous.

MAX. 43.

Practise, in Health to bear Sickness, and endeavour in the

 strength

strength of thy life to entertain Death. He that hath a Will to dye, not having Power to live, shews Necessity, not Virtue: It is the Glory of a brave mind to embrace Pangs in the very Arms of Pleasure. What name of Virtue merits he that goes when he is driven?

MAX. 44.

Be not too punctual in taking place: If he be thy Superiour, 'tis his due; if thy Inferiour, 'tis his Dishonour; it is thou must honour thy place, not thy place thee. It is a poor Reward of Worth, that consists in a Right hand, or a brick Wall.

MAX.

MAX. 45.

Pray often, becauſe thou ſinneſt always; repent quickly, leſt thou dye ſuddenly: He that repents it, becauſe he wants power to act it, repents not of a Sin till he forſakes it: He that wants power to actuate his Sin, hath not forſaken his Sin, but his Sin him.

MAX. 46.

Make Philoſophy thy Journey, Theology thy Journey's end: Philoſophy is a pleaſant way, but dangerous to him that either tires or retires: In this Journey it's ſafe neither to

loyter, nor to rest, till thou hast attained thy Journey's-End: He that sits down a Philosopher, rises up an Atheist.

MAX. 47.

Fear not to Sin, for God's sake, but thy own; thy Sin o'erthrows not his Glory, but Good: He gains his glory not only from the Salvation of the Repentant; but also from the confusion of the Rebellious. There be Vessels for honour, and Vessels for dishonour; but both for his honour. God is not griev'd for the glory he shall lose for thy Improvidence, but for the horror thou shalt find for thy Impenitence.

MAX.

MAX. 4.

Insult not over Misery, nor deride Infirmity, nor despise Deformity. The first shews thy Inhumanity; the second, thy Folly; the third, thy Pride; He that made him miserable, made thee happy to lament him: He that made him weak, made thee strong to support him; He that made him deformed, gave thee favour to be humbled; He that is not sensible of another's Unhappiness, is a Living Stone; but he that makes Misery the object of his triumph, is an Incarnate Devil.

MAX. 49.

Make thy Recreations ſervants to thy buſineſs; leſt thou become ſlave to thy Recreations; when thou go'ſt up into the Mountain, leave this Servant in the Valley; when thou goeſt to the City, leave him in the Suburbs; and remember, the Servant is not greater than his Maſter.

MAX. 50.

Praiſe no man too liberally before his face; nor cenſure him too laviſhly behind his back. The one ſavours of Flattery; the other, of Malice, and

and both are Reprehensible: The true way to advance another's Virtue, is to follow it; and the best means to cry down another's Vice, is to decline it.

MAX. 51.

If thy Prince command a lawful act, give him all active Obedience; If he command an Unlawful act, give Passive Obedience. What thy well-grounded Conscience will suffer, do cheerfully, without repining; where thou may'st not do Lawfully, suffer couragiously without Rebellion: Thy Life and Livelihood is thy Prince's, thy Conscience is thy own.

MAX. 52.

If thou giveſt to receive the like, it is Exchange: If to receive more, 'tis covetouſneſs: If to receive thanks, it is Vanity: If to be ſeen, 'tis Vain-Glory: If to corrupt, 'tis Bribery: If for Example, 'tis Formality: If for Compaſſion, 'tis Charity: If becauſe thou art Commanded, 'tis Obedience: The affection in doing the work, gives a name to the work done.

MAX. 53.

Fear Death, but be not afraid of Death. To fear it whets

whets thy Expectation; to be afraid of it dulls thy Preparation: If thou canst endure it, it is but a slight pain; if not, tis but a short pain: To fear Death, is the way to Live long; To be afraid of Death, is to be long a Dying.

MAX. 54.

If thou desire the love of God and Man, be humble; for the proud heart, was it loves none but it self, so it is beloved of none, but by it self: The Voice of humility is God's Rhetorick. Humility enforces, where neither Vertue, nor Strength, nor Reason, can prevail.

MAX. 55.

Look upon thy burning Taper, and there see the Emblem of thy Life: The flame is thy Soul; the Wax thy Body, and is commonly a span long; the Wax, (if never so well temper'd) can but last his length; and who can lengthen it? If ill temper'd, it shall waste the the faster, yet last his length; an open Window shall hasten either; an Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date: Leave them to the injury of the Wind, or to the mercy of a wastful hand, thou hast-

haſtneſt them, but ſtill they burn their length. But puff them out, and thou haſt ſhortned them, and ſtop'd their paſſage, which elſe had brought them to their appointed End. Bodies according to their Conſtitutions, ſtronger or weaker, according to the equality or inequality of their Elements, have their dates, and may be preſerved from ſhortning, but not lengthned. Neglect may waſte them, ill Diet may haſten them to their Journey's End, yet they have lived their length; a violent hand may interrupt them; a ſudden death may ſtop them, and they are ſhortned. It lies in the power of Man, either permiſſively to haſten, or

actively

actively to shorten; but not to lengthen or extend the Limits of his Natural Life. He only (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

MAX. 56.

Demean thy self in the presence of thy Prince, with reverence and chearfulness. That, without this, is too much sadness; this, without that, is too much boldness: Let thy Wisdom endeavour to gain his opinion, and labour to make thy Loyalty his Confidence: Let him not find thee false in Words, unjust in thy Actions, unseasonable in thy Suits, nor careless in his Service:

vice: Croſs not his paſſion; Queſtion not his pleaſures; Preſs not into his ſecrets; Pry not in his prerogative: Diſpleaſe him not, leſt he be angry; appear not diſpleaſed, leſt he be jealous. The anger of a King is implacable: The Jealouſie of a Prince is Incurable.

MAX. 57.

Give thy heart to thy Creator, and reverence thy Superiors: Give diligence to thy Calling, and ear to good Counſel: Give alms to the Poor, and the Glory to God: Forgive him that ignorantly offends thee, and him that wittingly offen-

ded

ded thee, seeks thee. Forgive him that hath forcibly abused thee; and him that hath fraudulently betray'd thee: Forgive all thine Enemies; but least of all thy self: Give, and it shall be given to thee; Forgive, and it shall be Forgiven thee; the sum of all Christianity is Give and Forgive.

MAX. 58.

Be not too great a Niggard in the Commendations of him that professes thy own Quality: If he deserves thy praise, thou hast discovered thy Judgment; If not, thy Modesty: Honour either returns, or reflects to the Giver.

MAX. 59.

If thou desire to raise thy Fortunes, Encourage thy delights to the casts of Fortune; be wise betimes, lest thou repent too late; what thou getteſt, thou gaineſt by abuſed Providence; what thou loſeſt, thou loſeſt by abuſed Patience; what thou winneſt is prodigally ſpent; what thou loſeſt is prodigally loſt: It is an Evil trade that prodigally drives; and a bad Voyage where the Pilot is blind.

MAX. 60.

Be very wary for whom thou

becomeſt

becomest Security, and for no more than thou art able to discharge, if thou lovest thy Liberty. The Borrower is a Slave to the Lender; the Security is a Slave to both: whilst the Borrower and Lender are both eased, the Security bears both their burthens. He is a Wise Security that recovers himself.

MAX. 61.

Look upon thy Affliction as thou dost upon thy Physick; both imply a Disease, and both are applied for a Cure; that of the Body, this of the Soul: If they work, they promise health; if not, they threaten death:

He

He is not happy that is not Afflicted, but he that finds happiness by his Affliction.

MAX. 62.

If the knowledge of good, whet thy desire to good, it is a happy knowledge: If by thy ignorance of Evil, thou art surpriz'd with Evil, it is an unhappy Ignorance. Happy is he that hath so much Knowledge of Good, as to desire it, and but so much Knowledge of Evil, as to fear it.

MAX. 63.

When the Flesh presents thee with delights, then present thy

ſelf with dangers: Where the World poſſeſſes thee with vain Hopes, there poſſeſs thy ſelf with true Fear. When the Devil brings thee Oil, bring thou Vinegar. The way to be ſafe, is never to be ſecure.

MAX. 64.

If thy Brother hath offended thee, forgive him freely, and be reconciled: To do Evil for Evil is humane Corruption; to do Good for Good, is civil Retribution: To do Good for Evil is Chriſtian perfection; the Act of Forgiveneſs is God's Precept; the manner of Forgiveneſs is God's Preſident.

MAX.

MAX. 65.

Reverence the Writings of Holy Men; but lodge not thy Faith upon them, because but Men: They are good Pools, but no Fountains. Build on *Paul* himself, no longer than he builds on Christ: If *Peter* renounce his Master, renounce *Peter*. The word of Man may convince Reason; but the word of God alone can compel Conscience.

MAX. 66.

In Civil things follow the most; in matters of Religion, the fewest; in all things, follow

low the best; so shall thy ways be pleasing to God, so shall thy behaviour be plausible with Men.

MAX. 67.

If any loss or misery hath befallen to thy Brother; dissemble it to thy self; and what Counsel thou givest him, Register carefully; and when the case is thine, follow it: so shall thine own Reason convince thy Passion, or thy Passion confess her own Unreasonableness.

MAX. 68.

When thou goest about to change thy Moral Liberty, into

a Christian Servitude, prepare thy self to be the world's laughing stock; if thou overcome her Scoffs, thou shalt have double honour; if overcome, double shame. He is unworthy of a good Master that is ashamed of a bad Livery.

MAX. 69.

Let not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket, trouble thee: They portend no evil, but what thou fearest. He is ill acquainted with himself, that knows not his own Fortunes better than they: If evil follow it, it is the Punishment of thy Superstition, not the fulfilling

of

of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superſtitious.

MAX. 70.

So behave thy ſelf in thy courſe of Life, as at a Banquet. Take what is offered with modeſt Thankfulneſs; and expect what is not as yet offered with hopeful Patience. Let not thy rude Appetite preſs thee, nor a ſlight carefulneſs indiſpoſe thee, nor a ſullen diſcontent deject thee. Who deſires more than enough, hath too much; and he that is ſatisfied with a little, hath no leſs than enough.

MAX.

MAX. XI.

Is thy Child dead? He is restored, not lost: Is thy Treasure stoln? It is not lost, it is restored: He is an ill Debtor, that counts Repayment loss; but it was an ill chance that took thy Child, and a wicked hand that stole thy Treasure: What is that to thee: It matters not by whom he requires the things from whom he lent them; what Goods are hours by Loan, are not lost when willingly restored, but when unworthily received.

MAXIMS.

Censure no man; detract from no man; praise no man before his Face; traduce no man behind his back: Boast not thy self abroad, nor flatter thy self at home: If any thing cross thee, accuse thy self; if any extol thee, humble thy self: Honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy Desires be subjected to Reason, and let thy Reason be corrected By Religion. Weigh thy self by thy own Ballances, and trust not the Voice of wild Opinion: Observe thy self as thy greatest Enemy; so shalt thou become thy greatest Friend. MAX.

MAX. 73.

Endeavour to make thy discourse such as may administer Profit to thy self, or Standers by, lest thou incur the danger of an idle Word: Above all Subjects, avoid all those that are scurrilous and obscene, Tales that are impertinent and improbable, and Dreams.

MAX. 74.

If God hath blest thee with a Son, bless thou that Son with a lawful Calling; chuse such Employment as may stand with his Fancy and thy Judgment: if his Country claims his Ability

towards the building of her Honour; if he cannot bring a Cedar, let him bring a Shrub: He that brings nothing, usurps his Life, and robs his Country of a Servant.

MAX. 75.

At thy first Entrance into thy Estate, keep a low Sail; thou must rise with Honour; thou canst not decline without Shame. He that begins as his Father ended, shall end as his Father begun.

MAX. 76.

If any obscene Tale should chance to slip into thine Ears,

among

among the Varieties of Discourse (if opportunity admit) reprove it; if otherwise, let thy Silence or change of Countenance interpret thy dislike: The smiling Ear is Bawd to the lascivious Tongue.

MAX. 77.

Be more circumspect over the Works of thy Brain, than the Actions of thy Body; these have Infirmity to plead for them, but they must stand upon their own bottoms; these are but the Objects of few, they of all; these will have Equals to defend them, they have Inferiours to envy them, Superiours to deride them, all

to censure them; It is no less danger for these to be proclaimed at *Paul's-Cross*, than for them to be protested in *Paul's Church-yard*.

MAX. 78.

Use Common-place-books, or Collections, as Indexes to light thee to the Authors, lest thou be abused: He that takes Learning upon Trust, makes him a fair Cupboard with another's Plate; he is an ill advised Purchaser, whose Title depends more on Witnesses than Evidences.

MAX. 79.

If thou desire to make the best advantage of the Muses, either

either by reading to benefit thy self, or by writing others, keep a peaceful Soul within a temperate Body: A full Belly makes a dull Brain, and a turbulent Spirit a distracted Judgment. The Muses starve in a Cook's Shop and a Lawyer's Study.

MAX. 80.

When thou communicatest thy self by Letters, heighten or depress thy Stile according to the Quality of the Person and Business; that which thy tongue would present to any if present, let thy pen represent to him absent. The Tongue is the Mind's Interpreter; and the Pen is the Tongue's Secretary.

MAX. 81.

Keep thy Soul in exercise, left her Faculties rust for want of Motion; so eat, sleep, or sport too long, stops the natural course of her natural actions. To dwell too long in the Employments of the Body, is both the Cause and Sign of a dull Spirit.

MAX. 82.

Be very circumspect to whose Tuition thou committest thy Child; every good Scholar is not a good Master. He must be a man of invincible Patience and singular Observation: He must

muſt ſtudy Children, that will teach them well, and Reaſon muſt rule him that would rule wiſely; he muſt not take advantage of an ignorant Father, nor give too much ear to an indulgent Grandmother: The common Good muſt outweigh his private Gains, and his Credit muſt out-bid Gratuities: He muſt be diligent and ſober, not too familiar, nor too reſerv'd, neither amorous, nor phantaſtick; juſt, without fierceneſs; merciful, without fondneſs: If ſuch an one thou meet with, thou haſt found a Treaſure, which if thou know'ſt how to value, is invaluable.

MAX. 83.

Let not thy Laughter handsel thy own Jest, lest whil'st thou laugh at it, others laugh at thee; neither tell it often to the same Hearers, lest thou be thought forgetful or barren. There is no Sweetness in a Cabbage twice sodd, or a Tale twice told.

MAX. 84.

If Opinion hath lighted the Lamp of thy name, endeavour to encourage it with thine own Oyle, lest it go out, and stink. The Chronical Disease of Popularity is Shame: If thou be

once

once up, beware; from Fame to Infamy is a beaten Road.

MAX. 85.

Cleanse thy Morning Soul with private and due Devotion: Till then admit no business; the first born of thy Thoughts are God's, and not thine but by Sacrilege. Think thy self not ready, till thou hast praised him, and he will be always ready to bless thee.

MAX. 86.

In all thy actions, think God sees thee; and in all his actions labour to see him; that will make thee fear him, this will

move thee to love him. The Fear of God is the beginning of Knowledge, and the Knowledge of God is the Perfection of Love.

MAX. 87.

Let not the Expectation of a Reversion entice thy heart to the wish of a Possessor's Death, left a Judgment meet thee in thy Expectation, or a Curse overtake thee in thy fruition; Every wish makes the a murtherer; and moves God to be an accessary: God often lengthens the Life of the Possessor, with the days of the Expector.

MAX.

MAX. 88.

Prize not thy self by what thou hast, but by what thou art: He that values a Jewel by her Golden Frame, or a Book by its Silver Clasps; or a Man by his vast Estate, errs: If thou art not worth more than the World can make thee, thy Redeemer had a bad Peny-worth, or thou an uncurious Redeemer.

MAX. 89.

Let not thy Father, nor the Fathers, nor the Church, thy Mother's belief, be the ground of thine: The Scripture lies Open to the humble Heart, but

but Lock'd against the proud Inquisitor: He that believes with an Implicite Faith, is a meer Empyrick in Religion.

MAX. 90.

Of all Sins, take greatest heed of that which thou hast last, and most repented of: He that was the last thrust out of doors, is the next readiest to croud in again; and he that thou hast forest battled, is likest to call more help for a Revenge. It is requisite for him that hath cast one Devil out, to keep strong hold, lest seven Return.

MAX.

MAX. 91.

In the meditation of Divine Mysteries, keep thy Heart humble, and thy Thoughts holy; let Philosophy not be ashamed to be Confuted, nor Logick blush to be Confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou can'st believe, admire; so shall thy Ignorance be satisfy'd in thy Faith, and thy doubts be swallow'd up with wonders: The best way to see Day-light is to put out the Candle.

MAX. 92.

If Opinion hath cryed thy Name up, let thy modesty cry thy heart down, lest thou deceive it, or it thee; there is no less danger in a great Name than in a bad; and no less honour in deserving of Praise, than in the enduring it.

MAX. 93.

Use the Holy Scriptures with all Reverence; let not thy wanton fancy carry it out in jests, nor thy sinful wit make it an advocate to thy Sin; it is a subject for thy Faith, not Fancy: Where Wit and Blasphemy is one Trade, the Understanding's Bankrupt.

MAX.

MAX. 94.

Dost thou complain that God hath forsaken thee; it is thou that hast forsaken him; 'tis thou that art mutable; in him there is no shadow of Change; in his light is Life: If thy will drive thee to a Dungeon, thou makest thy own darkness; and in that darkness dwells thy death; from whence if he Redeem thee, he is merciful; if not, he is just; in both, he receives Glory.

MAX. 95.

Make use of Time if thou lovest Eternity; know yester-

day

day cannot be recalled; to morrow cannot be assured; to day is only thine; which if thou procrastinate, thou loseſt; which loſs is loſt for Ever; one to day is worth two to morrow.

MAX. 96.

If thou be ſtrong enough to Encounter with the times, keep thy Station; if not, ſhift a foot to gain advantage of the times. He that acts a Beggar to prevent a Thief, is ne'er the Poorer; it is a great part of Wiſdom ſometimes to ſeem a Fool.

MAX. 97.

If thou intend thy Writings for the publick View, lard them not too much with the choice Lines of another Author, left thou lose thy ownGravy; which thou hast read and digested, being delivered in thy own stile, becomes thine; it is more decent to wear a plain suit of one intire Cloth, than a gaudy Garment, chequer'd with other rich Fragments.

MAX. 98.

If God hath bless'd thee with Inheritance, and Children to Inherit, trust not the staff of

thy

thy Family to the hands of one. Make not many Beggars in the building of one great Heir, lest, if he miscarry through a prodigal will, the rest sink thro' a hard necessity! God's allowance is a double portion; when high blood and generous breeding, break their fast in plenty, and dine in poverty, they often sup in Infamy: If thou deny them Falcon's Wings to prey on Fowl, give them Kite's Stomachs to seize on Garbage.

MAX. 99.

Be very vigilant over thy Child in the *April* of his Understanding, lest the frost of *May* nip his blossom; whilst he

in a tender twig, straighten him; whilst he is a New Vessel, season him; such as thou makest him, such commonly thou shalt find him; let his first lesson be Obedience, and the second shall be what thou wilt; Give him Education in good Letters, to the utmost of thy ability and his capacity; season his Youth with the love of his Creator, and make the fear of his God, the beginning of his Knowledge; if he have an active Spirit, rather rectifie than curb it; but reckon Idleness amongst his chiefest faults; above all things keep him from vain Lascivious and Amorous Pamphlets, as the Primer of all Vice. As his Judgment ripens,

observe

obſerve his Inclination, and tender him a Calling that ſhall not croſs it: Forced Marriages and Callings ſeldom proſper; ſhew him both the Mow and the Plough, and prepare him as well for the danger of the Skirmiſh, as poſſeſs him with the honour of the Prize. If he chuſe the profeſſion of a Scholar, adviſe him to Study the moſt profitable Arts: Poetry and Mathematicks take up too great a Latitude of the Soul, and moderately uſed, are good Recreations, but bad Callings; being nothing but their own Reward. If he chuſe the Profeſſion of a Soldier, let him know withal, Honour muſt be his greateſt Wages,

and

and his Enemies his ſureſt Paymaſter: prepare him againſt the danger of War, and adviſe him of the greater miſchief of a Gariſon: let him avoid Debauchedneſs and Duels, to the utmoſt of his power, and remember he is not his own Man; and (being his Countries Servant) hath no Eſtate in his own Life: If he chuſe a Trade, teach him to forget his Father's and his Mother's Wing; adviſe him to be Conſcionable, Careful, and Conſtant; this done, thou haſt done thy part, leave the reſt to Providence, and thou haſt done well.

MAX.

MAX. 100.

Convey thy Love to thy Friends, as an Arrow to the Mark, to stick there; not as a Ball against the Wall, to rebound back to thee; That Friendship will not continue to the End that is begun for an End.

Meditation is the Life of the Soul, Action is the life of Meditation, Honour is the Reward of Action; so Meditate that thou may'st do; so do that thou may'st purchase Honour: *For which Purchase, Give GOD the Glory.*

FINIS.

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